Propagation of the Gospel in the EAST:

BEING AN

Account of the Success

OFTWO

Danish Missionaries,

Lately Sent to the

## EAST-INDIES,

FOR THE

### CONVERSION

OFTHE

HEATHENS in MALABAR.

In feveral LETTERS to their Correspondents in Europe.

CONTAINING

A NARRATIVE of their VOYAGE

to the Coast of Coromandel, their Settlement at Tranquebar, the Divinity and Philosophy of the Malabarians, their Language and Manners, the Impediments obstructing their Conversion, the several Methods taken by these Missionaries, the wonderful Providences attending them, and the Progress they have already made.

Rendered into English from the High-Dutch: And Dedicated to the most Honourable CORPORATION for the Propagation of the Gospel in Foreign Parts.

PART 1.

The Third Edition.

LONDON, Printed and Sold by Joseph Downing, in Bartholomew-Close near West-Smithfield, 1718.



TOTHE

Most Reverend Father in GOD,

# WILLIAM,

Lord Archbishop of

CANTERBURY, &c.

## PRESIDENT;

ANDTO

The Rest of the Members of the Society for The Propagation of the Gospel in Foreign Parts.

been the Revolutions of the CHRISTIAN RELIGION since it first Rise and Foundation. And it affords no small Matter of Comfort, if one doth silently trace and consider the first setting out of Christianity into a A 2 World,

World, that was overspread with the blackest Clouds of Darkness and I-gnorance, and sway'd by so many infernal Powers, that one would have thought it then utterly impossible, it should make any Impression at all on a Generation, so deeply enslav'd by Sin, and setter'd by so many Chains of spiritual Darkness, Superstition, and Idolatry. But here the Eye of Reason is at a stand! All rational Inferences and Conclusions falling infinitely short of the mysterious Depths in the Oeconomy of that Providence.

For even then, when Religion seemed to be at the lowest Ebb, it was but a Foreboding of a new Spring-Tide that should move on gradually. When it made the meanest Figure in the World, it was not even then wholly destitute of Power. When it was but an Embryo, yet was there Life in it; and when it appeared in Smalness like a Grain of Mustard-Seed, yet was it

attended even then with an intrinsick Energy and Penetration; and when it was but in its Dawning State and Condition, yet would it now and then dart forth a Ray, and give Chase to the combined Forces of Darkness, and victoriously triumph over the most obstinate Opposition, that wicked Men and Devils could raise against it.

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It made Attempts upon Kings and Princes; and such as are commonly most averse from bowing to the Scepter of a Religion, preaching up nothing, fave JESUS CHRIST, and Him crucified; and requiring a Life so much contrary to the whole Bent and Byass of the natural Man: Yet were they constrained to bow their Scepters, and willingly or unwillingly to confess a Power greater than their own. Here a luxurious Felix trembles, and a proud Agrippa must be almost perswaded to be a Christian; and this by a Man too in Bonds, whose bodily Presence and Speech

Speech used to be weak and con-

temptible.

All which is a plain Evidence and Demonstration of that secret Light of Conviction, of that pricking and stinging Power which is hid under the Gofpel of Christ; and how hard it is for the most rebellious Spirit to kick aginst it. There is a salutary Sting in the Religion of Christ, which being silently convey'd into the Soul, leaves often a most healing Impression there. And this sometimes too without the Addition of any auxiliary Help, borrow'd from humane Arts and Learning; tho' these are not to be despised in Attempts of this Nature, provided they be but manag'dwith fuch Discretion and Prudence, as may make 'em subservient to the MAIN SCOPE of a true Missionary of Christ.

Thus the Religion of the Holy JE-SUS hath, through the fiercest Opposition of the Kingdom of Darkness, from the

Way. But truly, this has not been done without much Toil and Labour, Sweat and Blood; while the Enemy of Souls, with his wonted Virulency and Malice, disputed every Inch of Ground that has been gotten from him. Yea, sometimes also his Subjects, and the Children of this World, have been both more zealous and more wise in their Generation, than the Children of Light in theirs.

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However, a diligent Observer of the sundry Dispensations of CHRISTIANI-TT, even from its first Rise and Display, may discover most glorious Traces of the Wisdom of God in carrying on the Work once begun, so as to confound all the Power and Policy of Hell. Religion hath all along mov'd on, not in a light, fluttering, but a staid, gradual Way: Not by Starts and by Girds, but by Degrees wonderfully link'd together, though oftentimes seemingly broke and parted asunder.

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When

When the common Enemy supposed Religion now to be at the last Gasp, it reviv'd again like a second Phænix, being made strong out of its Weakness, and springing up again as from its own Ashes. The Blood that was so plentifully drawn from those that first embraced it, did then but ferve to render the whole Body more healthful and more vigorous than before: Which now, by Superfluity of Naughtiness, contracted in Length of Time, is fall'n, alas! into most desperate Distempers. It was a plentiful and fructifying Shower, entiching, you know, the Soil, wherein Christianity was sprung up; and bringing its Seed to Maturity, in a most effectual mannner, and with a very speedy Growth.

It was therefore thought, the following Letters could not but be acceptable to so Honourable a BODY as Yours, concern'd in renewing this blessed Apostolical Work, by Propagat-

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ing the Gospel of Christ in Foreign Parts: And as by the Means of your generous Enterprize, some Beams thereof have been cast even upon the WEST-ERN World; so a small Ray of Vification begins to return, it seems, to the EASTERN Tract again, after so dark, long and dismal an Hour of divine Judgments pour'd out upon those Nations. Wherefore, as our Candle borrow'd its first Lustre from their Sun; So the European Nations may be glad both to walk and to rejoice in that Light whilst they have it. They may suffer themselves to be warm'd and enliven'd by it in such a manner, as will render their Life pure, their Conversation holy, their Faith and Love so strong and diffusive, that the darkest Corners of the World, be visited thereby, and the thickest Night of Infidelity and Barbarity, of Superstition and Idolatry, be converted at last into a Day of Light and Salvation. For truly, the Light of the GOSPEL must

must needs be of a communicative Nature: and if the Sun may be put under a Bushel, so may That. As CHRIST the Sun of Righteousness, doth not contract his Beams, but display, disfuse, spread and scatter them; so do they likewise, who in any Degree have tasted of that CATHOLICK and disfusive Spirit which resides in Him.

However, it hath been the Observation of many: That if our European Nations don't improve the Light whilst they have it, but shut their Eyes against it; it may then, by its free and unconstrained Motion, take its Flight to those that will give it better Entertainment, leaving us (which God mercifully prevent!) in Darkness and Ignorance.

May the Great God crown all your pious and charitable Endeavours for the Good of his Catholick Church with great and glorious Success! That so while many are running to and fro to

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the furthest Parts both of the East and of the West, CHRISTIAN KNOW-LEDGE may be thereby mightily increas'd; and every Knee may shortly come (in the most distant Corners of the Earth, how dark and barbarous soever at present,) to bow at the Name of JESUS: That the Outcasts of the Gentiles may both confess with the Mouth, and acknowledge in the Heart, (as also express by their Lives) that HE is the Lord! May the LORD be pleased to enable You, undauntedly to profecute these most Noble and Heroical Designs that lie before you, for his Glory only, and the Good of Souls! Thus will the BRIIISH CON-QUESTS be extended at last over all the World, while you gain still new Accessions to the Kingdom of Christ, and conquer not for your selves, but for HIM! Hence will the Name of BRITAINS be made every Day more glorious by a continued Train of Victories

ctories over the common Enemy, the Great Tyrant of Mankind, and Prince of this World, who must be made a length to yield up his vast Territorie and Dominions to the Prince of Righ teousness and Peace. And this will most certainly prove the Perfection and the Crown of all other Victories gained hitherto; fince by this Mean the Knowledge of CHRIST will at last cover the Face of the whole Earth, as the Waters do the Sea; and all the World will be full of the Majesty of his Glory while Truth shall again flourish out of the Earth, and Justice and Peace em Con brace each other; nor they only, but all the divine Virtues and Graces mee together, in a People that shall be born in these latter Days, whom the Lord shall have made, and not Man!

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#### A

## Preliminary Discourse

Concerning the

### Character of a Missionary.

HE deplorable Fate of the Eastern Churches, ought for certain to strike Terror and Compassion into all those that know what a sourishing State they have been formerly in, and what they are reduced

to at present.

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S. 2. What Doom hath been inflicted upon them by the Judge of all the Earth, may also be ours in Time, unless some speedy and effectual Remedy be applied, to prevent that which we have so just reason to fear. We do not only see the same Seed of Judgments, that brought the said Churches to so fatal an Overthrow, (after the Measure of their Iniquity was full) scattered through our European Nations; but that it hath already taken a deep Root in our Churches; nay, grown up, as it were, to too lofty and fruitful a Tree among us.

§. 3. The falling away from the FIRST LOVE, drew down upon the Angel of the Church of Ephefus that terrifying Menace: I will come unto thee quickly, and will remove thy Candlestick out of its Place, except thou repent. It was in this

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Church that the divine Love, which pierced and animated the Hearts of the first Believers, fell to a visible Decay, together with that Fervour of Spirit, which did most conspicuously appear at the first Display of the Gospel of Christ. Since that Time, the State of Christendom hath been farther and farther removed from the first Light and Fire; notwithstanding that some Intervals have been now and then bleffed with a Revival of that heavenly Flame, which warmed the first It is then no Wonder, we are now Confessors. found in an Age, frozen over, as it were, with a dead Darkness of the Want of Christian Love and Charity, and of all fuch Virtues as do usually attend so divine a Principle. One of the most fatal Effects that befel the Church of Ephefus was, that with the Lofs of the first Love, their first Light was also most shamefully forfeited. they did remove their Love from God; fo did God remove his Light from them, and thereby involved them in Errors and Ignorance. Which, by the Way, may teach us, that an unfeigned Love to God is the best Security against Errors in Doctrine, and against all such Lies and Delusions, as are like to be spread in the latter Days.

S. 4. As the Decay of primitive Love among Christians proved the Occasion, whereby the flourishing Church of Ephesus was torn and ruin'd; so the Corruption of this Love caused the Overthrow of the Christians at Pergamus; and this by means of the Nicolaitans, the unhappy Authors thereof. This Love, as it was corrupted both with political and carnal Ends; so it drew down no less a Judgment than a War from Heaven, denounced by CHRIST to such as were tainted therewith, and which is lest as a perpetainted therewith, and which is lest as a perpetainted

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tual Memorandum to those, who, polluting the Mysteries of the Christian Faith with felfish Ends and Purposes, turn the Liberty of the Gospel into a Cloak of Wantonness, for indulging the Flesh in its finful Propensions. For so facred a Depositum ought to be kept inviolate in the Bond of the Spirit, and handed down to Posterity in its undefiled Lustre and Purity. It was declared to this Church, that without speedy Repentance, they were to expect no less a Trial, than the sudden Coming of Christ to judge them: And lest they should think, they could easily save themselves from Trouble by their wonted Compliance with the Times, or Complaisance to the carnal Affections and Humours of vain Men; the Lord lets them know, they should in no wife deliver themselves from Him, whatever they might do in relation to worldly Men: For he hated fuch base Condescentions; and therefore would himself fight against them with the Sword of his Mouth, which, by all their Cunning, they should not be able to escape. This he accordingly soon after did, as from History doth appear.

S. 5. The Church of Pergamus is a Representation of all such Men, as in the Administration of Churches, have Political Ends and Aims in View, and, under the Cloak of Religion, aspire after worldly Honour and Greatness. Here the Flesh creeps in, and veils it self under the fair Cover of the Spirit, and the Church is made subservient to the World. The Doctrine of that political Prophet Balaam, is but too eagerly follow'd by those Men, that have no other Design than to make themselves great and rich in the World, and in perilous Times, to skreen themselves from that Hatred and Persecution,

### iv A Preliminary Discourse concerning

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which usually attends the true followers of Christ. This was the main Drift of Balaam's Divinity, designed for pleasing of Princes, and fitted to the Palate of mighty Men in the World. Whether the same Maxims be not equally held by our modern Temporizers, as by the ancient ones; and whether they be not as zealoufly advanced, and shamefully practifed, as ever they have been of old, let every one judge that is in some Degree able to discern the Signs of the Times, and to read the old Corruptions in the modern Church-Societies, among the feveral Denominations in Christendom. (a) I am afraid, there are but too many, wherein the Spirit of Balaam is revived, by prostituting the Religion of Christ to temporal Ends, and making that a Tool for catching at Honour and Interest, which should be a Means to subdue it. But these ought to remember, that he that walketh in the midst of the Churches, bath Eyes as a Flame of Fire, to try, and a sharp Sword with two Edges, to rescue the Church from all unlawful Intrusions, and to defend her from such Usurpers as do not stick to make a Sale of Religion.

S. 6. The WANT of DISCIPLINE in the Church of Thyatira was, notwithstanding all their good and laudable Works besides; notwithstanding the Fervour of their Charity, the Purity of their Service and Worship, the Orthodoxy of their Faith, and the Constancy of their Patience, yet charged by Christ upon the Angel thereof, as a Fault.

<sup>(</sup>a) Some Interpreters of the Revelation have observed that the Greek Word Pergamos, signifying a Height, Tower or any elevated Place, doth allude to the haughty and aspiring Temper of that Church. Pergamos is still an Emblem of all such Church-Societies, as flying high in their own Conceits, as summer to themselves a domineering Power in Matters of Faith.

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Fault, attended with one of the worst of Consequences: And this was not long after the fad Occasion of the entire Catastrophe of that once flourishing Church. Her Candlestick was removed out of its Place, not for any formal Idolatry, or Corruption in the external Worship we know of; but because neglecting the wholesome Discipline that was exercis'd in the Beginning, The tolerated that Woman Jezebel, who called herself a Prophetess, to tempt and seduce the Servants of Christ: That is, because she did not take due Care in the Trying of Spirits, according to the Rule given her by Christ and his Apostles. This Church was too easie, either in listening to the high Boasts of some, (that seem also to have been in great outward Authority) who pretended to a more than ordinary Spirituality, tho' not always accompanied with the requisite Purity of Life and Doctrine: Or at least did this Church indulge such Men too much, and not actually separate them from her Communion. This they ought to have done, both for the Security of the Church, and their own Salvation in the Day of the Lord.

S. 7. This Neglect appears to have been the original Cause of all the Evils and Calamities that began so early to fall upon the Teacher of the Church of Thyatira. By this Oversight, the Propagation of the Christian Faith among Insidels, was not only exceedingly obstructed, but also so many Corruptions, both of Life and Manners, let into their Church, (though sounded upon an excellent Constitution at first) that their Sanctuary was desiled, and made an Abomination in the Eye of the Lord. And this did most visibly hasten their Ruine, and bring on the Desolation

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that was foretold them. In this unaccountable Toleration of the Wicked, the Church of Thyatira fell short of that of Ephefus, wherein those that were fet over her, being more faithful to their Trust, could not bear them that were evil; but removed from their Communion as many as they could discover to have forged a Commission, under Pretence of coming from Christ, but in Effect did receive none from him. They admitted fuch only to the Work of the Ministry, as were able to prove their Call and Mission not to be of Man, but of God. Well therefore did our Lord fay: I know how thou hast tried them which say, they are Apostles, [ Missionaries fent by me] and are not; and hast found them Liars. This was the Strictness of the Ephesian Discipline, whilst it continued in its first Zeal and Fervency. Hereby that Church was preferved till the Decay of primitive Love occasioned at last its total Subversion, as has been hinted before.

§. 8. But, alas! What have we left at prefent in our Churches, of this most necessary and holy Discipline, whereby the Pure were heretofore separated from the Impure; the Holy, from the Unholy; the True Apostles and Missionaries of Christ, from the False and Counterfeited; the Spiritual Christians, from the Carnal; those that are foberly devont, from the ranting Nicolaitans; the true Prophets, from upstart Pretenders; or, in a Word: the pure Virgin of the heavenly Sion, from the Spirit of Fornication in the mystical Babylon? What a strange Medley doth not appear every where, even among Protestant Churches, at this Day? What underhand Dealings in obtaining Preferments; what artful Insinuations and Fetches among the feveral Candidates, ible

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dates, to undermine one another; what Self-Commendations, to fet forth their own Worth and Merit? What Party Combinations, to gain the sooner on the Unwary, and such as are fond to enlarge (not the Kingdom of Christ upon Earth, but) that Party, by which they hope mutually to make their Market; what base Compliances with the Humours of great Men? And what unwearied Applications to all those, who in any wise can promote the Interest of the eager Competitors?

S. 9. All these Disorders, (which are so many spiritual Whoredoms) and a great many more, too long to enumerate here, are daily committed in Churches; and this for want of the Primitive Way of trying Spirits, and through the Corruption, or the entire Loss of the Apostolical Discipline. By Reason of this shameful Neglect the Lord is represented to this Church, with Eyes like unto a Flame of Fire, and with Feet likened to fine Bras; to intimate both his impartial Scruting in the Trial of Spirits; and his Strength and Power, to tread down all those that prostitute Church and Religion to the gratifying of base and temporal Purposes. Thus hath the World been brought into the Church; and the Church again into the World, being every where laid open, and turned, as it were, into a Common, without any fuch Fence or Barrier as was fet up in the Beginning. She is now become the Reverse of that Description: A Garden INCLOSED is my Sifter; my Spouse, a Spring That up, a Fountain Sealed. That is: No Enemies can enter into the Church and hurt her, whilst the is thus protected on all Sides, and furrounded with Fences of a strict and wholesome Discipline. Whereas all Things must needs lie open to Spoil and Rapine, when such Fences are broke down,

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### viii A Preliminary Discourse concerning

and the Sanctuary left without Wallsand Bars; which is generally a Sign of a secure and careless People. (b)

000 S. 10. The adhering to an orthodox Dostrine. fio: and to a formal Way of Worship, without the in. ward Life of Religion, was the unhappy Charader of the Bishop of Sardis, and of the Church committed to his Trust. He had the Name or Repute, that he lived. And undoubtedly he expressed fome visible Zeal in maintaining the orthodox Do-Arine against Jews and Gentiles. He was a Stickler for the primitive Form of Church and Worship; and this being attended again with Manners outwardly pure and fober, he deceived the Eyes of others into Belief of his Goodness and Piety. In a Word: All the EXTERNALS were administer'd in so regular a Manner, that every Circumstance seemed to be of a primitive Constitution. Without this, he could never have acquired the Name that he lived; as he did, at least in the Eyes of those that had no fufficient Skill to try him. But still he was dead in the midft of all this religious Shew, wherein he applauded himself: And for this Reafon the following Commination was denounced against him: I will come on thee as a Thief; and at fuch a Time, when thou art without Care and Concern, and when thou thinkest every Thing to be fafe in the Church. This feems to imply a Sudden Judgment, whereby either the Bishop himself should be cut off, or some unexpected Persecution arise for the fifting of those, who pretended to be the Church of Christ, and for separating from them fuch Souls, as had not defiled their Garments in the midst of so corrupted a Church-Society.

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S. 11. The PRESUMPTION of being in a good State of Religion, by Reason of a few Impresfions of Grace, without an effectual Care to improve them, was another Mistake of the Church of Laodicea, followed by the greatest of Judgments. This Hypocritical State was foon discovered by the AMEN, the true and faithful Witness, who doth not give Sentence according to the outward Appearance of Things, but according to the inward State of the Soul, obvious to his all-fearching Eye. This Church hath the Name of being Lukewarm: For the Pastor being represented under this Character, the whole Congregation did undoubtedly partake of the Temper that was in the Teacher. This State of Spiritual Lukewarmness exhibits the Image of fuch a Christian, who is not altogether destitute of some Knowledge in the Work of Religion; but having received some light impressions both on the Understanding and Will, is thereby invited to higher Attainments in the Race of Religion: But then this State of Lukewarmness represents also a Man, who either rests in this first Operation of Grace, or doth entirely lose it again by his own Neglect, and for Want of stirring up in him, the Gift he had received. This is the State of Presumption, one of those dangerous Rocks whereon Multitudes split in their Way to Eternity.

S. 12. Such a Laodice an Christian doth not openly deny the Name and Religion of Christ, but continues to make a verbal Confession of him, and of the Religion he hath taught us. He hath likewise a literal Knowledge of the Christian Belief, acquired by his own Endeavours Reading, and Application: He guardeth his Mind from any fundamental Error in Matters of Faith; and his Conversation

versation from groffer Pollutions and Sins; bein fuc adorned with a Form of Godliness and honest Mo our rality. In this Manner he persuadeth himself and tha others, that he is rich, and increased with Goods mer But falling short of the Power of Religion, in the and midst of all his Boasts about Faith and Ortho of doxy, he draws down on his Head that terrible bei Sentence, to be spued out of the Mouth of the Lord fel This is the most dreadful Judgment which ever the can be inflicted upon a Church. For when tem ing poral Judgments lay waste the most flourishing Ch Countries, and make Havock of Estates and W Riches; then does this Spuing out more nearly the relate to a spiritual Hardness of Heart, and to an of entire Removal of fuch Means of Grace, as hither Fa to the Church had enjoyed.

6. 13. Thus have these Churches in Asia, like fo many Candlesticks, been removed out of their Places, and this chiefly by the careless Conduct of those that presided over them at that Time. And can we expect a milder Treatment than these Churches; which being so powerfully shaken by divine Vengeance, are fet before us as fo many Memorials of the righteous Judgment of Christ? Truly, except we repent, we have Reason to fear the same Overthrow: For wherever the Synagogue of Satan is suffered to intrude into the Church of Christ, there God undoubtedly will visit in his Time, and, by various Judgments, Separate the Chaff from the good and substantial He will furely abbor his Sanctuary that is thus profaned.

S. 14. It behoveth therefore the Churches in Europe, and particularly fuch as, bearing the Name of Protestants, pretend to a greater Purity of Doffrine, to be watchful, and repair betimes

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bein fuch things as are amis among them. Mo ought to beware of losing their first Love. And f and that they may divest themselves the better of all nercenary Ends in Matters relating to Church n the and Religion, they ought to consider the State tho of the Churches of Ephesus and Pergamus, who rible being wanting in those Particulars, expos'd them-Lord selves to that Desolation which soon after befel ever them. The Want of Spiritual Watchfulness in trytem ing false Doctrines; and the dead Formality in the hing Churches of Thyatira and Sardis, ought to be a and Warning to all our Church-Societies, and convince arly them, how little available it is, to have the Name o an of an Orthodox Faith, if at the same Time this her. Faith be without Life, and this Orthodoxy without Skill in distinguishing the true Prophets of God like from false Pretenders to, and greedy Intruders their into the Church. The most Primitive Form, withduct out the Primitive Spirit to enliven it, will prove me. but a dead Carcase at last, and be no more the han Mark of a true Church, than a Body without a fha-Soul is of a true and living Man. And what will s as the Laodicean Temper avail in the Day of Trial, t of when all the Fig-Leaves of a vain Presumption shall fon be removed, and the inward Want and Nakedthe ness of those that think themselves to be rich, the be expos'd to every one's Eye?

S. 15. It is the Bond of the Spirit, whereby both the Soundness and Unity of a Church is both established and preserved. As all the Members of the Body do mutually enjoy one another by the Soul, and without it lose the vital Bond of their reciprocal Union and Influence; so it cannot be supposed the Church of Christ (which is his Body) should subsist there where his Spirit is wanting, and where his Motions are quenched by

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a wilful Resistance. Truly there can be no try Lor 0 1 Church, but only a dead Image thereof. And there can be no true Church, how can we be tru out Members? Will not every Member be as dead Pri as the Body it felf, destitute of Life and Spirit be All the Endeavours of those that preside over rig Churches, or are planting new ones among the Heathens, will certainly prove ineffectual withou the divine Spirit accompany them, and become the very vital Principle of all their Labours. 1 the Labourer be not first quickened himself by the Grace of this Spirit, and then fent on fo important a Work, we cannot expect to reap much Fruit from the Efforts of so unskilful a Somer. The Dead will never be able to raise the Dead, or to make those Members of Christ, who have his therto been Members of Satan. How shall such Missionaries proclaim the Gospel of Christ among the Heathens, whose Sound they have not heard themselves? And how shall they turn others from Darkness to Light, (which was the Substance of that Mission which St. Paul received from Heaven, for the Conversion of the Gentiles, Acts xxvi. 17, 18.) whilst they do not walk in the Light themselves, by being set free from those mercenary Ends that intrude in their Undertakings? How shall they convey the Spirit of Life to others, whilst they are fenfual themselves, having not the Spirit? This Apostolical ORDER, whereby a Teacher first expressed in his Life what he was to transplant by his Words, did most gloriously appear in the primitive Times, and was preferved for a while. But when this Spirit withdrew, by being neglected and grieved, it is no wonder that the Eastern Churches were then counted no better than Rottenness before the Lord,

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S. 16. As thefe Eaftern Churches were fpued out of the Mouth of the Lord, notwithstanding their Primitive Constitution; (and truly, they were much better constituted than any at this Day, being originally of an Apostolical Foundation,) it may most feelingly convince us, that a Primitive Form can be no Fence at all against the Inlet of Judgments upon a degenerate Church. Again: If the Angels presiding over the Asian Churches, have been so many Bishops, as some will have it, it increases the Evidence, that even that Form of Government, which is supposed by some to be alone of Divine Institution, and which consequently must needs be the best of all, cannot shelter a Church against the Rod of the Lord, when it comes to be lifted up against it: Nay, it may more than convince us, that the best-constituted Church will . be vifited by the worst of Judgments, if the good Constitution, instead of being improved to a good End, be made a Tool to carry on some worldly Defigns and Purpofes: For the better the Constitution is, the better should also be the Effelts that spring from it. The best Constitution should abound with the best of Virtues, with Holiness of Life, with Faith and Love, with Humility and Self-denial, with Meekness and Patience, and other fuch Graces as the Gospel of Christ doth require. This Holiness would be a real Beauty to a good Constitution, and the strongest Fence against those Judgments, whereby so many flourishing Churches have been laid waste; and being left without Hedge and Walls, are become a Prey to the Enemy of Souls,

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S. 17. Again: If the Angels to whom their gal Letters were directed, are so many fingle and in ed dividual Persons, as some endeavour to prove ed a Missionary, who is employed about gather to ing of Churches among the Heathen, hath the sho greater Reason to be upon his Guard, lest by a Re ny irregular Conduct he should defile the whole con Church over which he is fet: For all the Corru- thi ptions of the Asian Churches are chiefly charged take upon their Angel, or Governour, who neglecting fin to watch over his Flock, made Way to all the the Pollutions, which in Process of Time did break in upon them, and for which he is fo fharply reproved by the Lord. So dangerous an Influence hath the Example of one Man over a whole Society, particularly if he be placed in Authority. and vefted with a great Power in the Government of a Church! The whole Charge is brought against him alone, from whom, as from the first and original Canfe, Profaneness (Hypocrify, or a dead Formality) did go forth into all the Land, and defile the whole Body with the fame Temper, which was in the Head or Inspector. (See Jer. xxiii. 15.) Whole Multitudes did now follow fo corrupted a Pattern; but for which the Angel, or Overfeer, is rebaked alone, as the prime Actor of that Scene of Diforders committed in the Church.

S. 18. All those Steps which the Lord took with the Asian Angels and Churches, and which are characteriz'd in the Revelation, may furnish a Missionary, or a Planter of new Churches, with many prudent Instructions and wholesome Cautions, for a right Management of his Trust. may learn thereby to prevent many fatal Mifakes, apt to creep into the best Constitution, if the Teacher be not on his Guard to fence a-

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thefe gainst them. A healing Medicine may be extractd in ed from that Complication of Evils, which feizove ed those Churches. That melancholy State, inther to which a Load of Corruption did fink them, the should prompt us first to work out an effectual by a Reformation at Home, before we did presume to hole convey it to those that are Abroad. It is high Time to rru- think on repairing our own Churches, after we have rged taken a View of the broken Walls of those in Ating fa, and by a timely Improvement of the Judgments, the that shattered them into nothing, avert the same reak Calamities from our Establishments. For it is y re. not the carnal Arm, nor the Wisdom and Laws of Men, that will preserve unto us that Candleflick, whose Light we hitherto have enjoyed. Nothing but a fincere Love to the Light, and a practical Walking in the Light which we have, can fave us. This Light being kindled at Home, will certainly spread it felf Abroad, and, like a heavenly Sun casting its Beams on the most distant Parts of the World, will by Degrees warm and cherish such Souls as sit as yet in Darkness, and in the Shadow of Death.

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S. 19. It cannot be expected a Missionary should answer his Character Abroad, whilst he is not duly prepared at Home for fo weighty an Enterprize. What the Physicians observe, that an Error committed in the first Concoction, will feldom be wholly reclified in the fecond; may be fitly applied to a Missionary, designed for the Work of the Gospel in the Heathen World. And again; If the Missionary doth not in the first Place faithfully answer such Duties as relate to God the Creator; he will never be able to discharge such Osfices as respect his Fellow-Creatures, with whom he Dappens to converse. Whereas if a Man be first united

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united to God, (not only by the Tie of Creation of whereby even the Ungodly are, in some Degree allied to him, but) by the Spirit of Adoption, he will then the more freely converse with all those the descend from him; though he will still in a close of the Degree unite with such as, being born of God and do bear his Image in a more eminent Manner.

S. 20. Whenever the divine Spirit hath the abroad the Love of God in our Hearts, there wi certainly gush forth Rivers of living Water, t quicken those that are near and far, if they be bu in some Degree prepared to receive them. The Love of God is of fo communicative a Nature that fuch as possess it, cannot but wish to bring if possible, all Mankind to the Enjoyment thereof And the same Spirit, who is a Spirit of Love, be ing also a Spirit of Power and of a sound Mind will not fail to animate a true Labourer in the Work of the Gospel, to attempt, at least, the real Conversion of his Fellow-Creatures. As the Spirit of Love will make him willing; fo the Spirit of Power will make him able, and the Spirit of Moderation will make him wife in the Discharge of fo good a Design. Wherever these Three go link'd together, Hand in Hand, as it were, then Means will be found in Time, to remove fuch Lets and Obstacles, at the Sight whereof humans Reason, unassisted by Faith, will be apt to start back. Humane Activity left to it felf, is like a Pilot that quits the Helm at the Approach of Storm, and fets the Ship adrift at the Mercy of the Billows: Whereas he that acts on a more heavenly Principle, stands to his Tackle, and bears up against foul and tempestuous Weather. And though he be toffed a while about by Croffes and Trials; yet may he even then feel a fecret Hope

to support him under 'em, and gain some Progre pect of becoming more than a Conqueror at last.

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§. 21. This Spiric of LOVE is undoubtedly one of the first and chief Qualifications of a true Misfionary. Wherever this Love is become the grand and moving Principle, there the Soul hath a confant Monitor, to act upon a good and folid Fenndation, and to make every Thing subservient to the main and ultimate End. St. Austin says upon this Occasion: (c) 'Whosoever sincerely loveth his Neighbour, should make this his Business, that his Neighbour, as well as himself, might also love God with all his Heart, with all his Soul, and with all his Mind. This pure Love would prove the Sum of the whole Gospel of Christ, and qualifie the Soul both for receiving and improving such Talents, as the Lord should be pleased to bestow on every one, for the mutual Edification of the whole Body.

§. 22. Some have observed on this Occasion, that of all the Asian Churches, none comes off without a Reproof, but the Angel of Smyrna and Philadelphia. The first of those seems to set forth the State of the Church under Crosses and Tribulations; (d) and the latter, that State wherein the

<sup>(</sup>c) Quisquis recte proximum diligit, hoc cum eo debet agers, De Doctr. Christ. lib. I. cap. 22.

<sup>(</sup>d) Smyrna fignifies Myrrh, Matth.ii. 11. and this is from the Hebrew 7 Bitter or Bitterness. It fets forth that Period, wherein the Church tasts of the Cup of Affliction, and seems to represent the Time of the Ten great Persecutions under the Pagan Emperors, till Constantine embraced the Christian Faith. It was then that the Persecutions ceased; but another Temptation, far more dangerous, was brought into the Church by the Enemy of Souls. For it was then the Church

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Spirit of Brotherly Love begins to revive, and to get the Ascendant over the Spirit of Rancour and Party. It is certain, that worldly Splendor and Greatness hath generally impaired the intrinsick Worth of the Church; when Croffes and Trials have cleared it from Intruders and Hypocrites. and preserved the effential Parts in Health and Soundness, It was for this Reason the famous Francis Xavier, commonly styled the Apostle of the Indies, used to fay, that Prosperity was always formidable, even in the most pious Undertakings That Persecution was more desirable, and a much

furer Mark of Christ's Disciples. (e)

S. 23. The State of enlarged Love and Benig. nity, as it is a most noble Character of a Miffione ry of Christ; so it takes off, or moderates at least the Spirit of Envy and Partiality, apt to mingh with the like Undertakings. 'Tis but too well known, how eminently those of the Roman Cashalick Church have fignalized themselves, by fending their Missionaries to the most distant Parts of the World; and how they have overcome the most obstinate Difficulties that use to attend Attempts of this Nature. What Principle the have acted upon, and with what Dexterity they have managed it, I shall not here inquire. 'Ti certain, that many compass Sea and Land to make one Proselyte; and when he is made, they make him

Church began to be to mpraise, in an elevated State, whereby the was tempted to a Love of worldly Greatness and other finister Ends, creeping in under the Cloak of do ing Honour to Religion. As Myrrh was formerly used to embalm the Bodies of Men, and to preferve 'em from Py refaction; to did Affliction preferve the Church from the Spiritual Rottennefs, to which foon after, in the State of worldly Prosperity, she did by little and little decline. (e) Xavier's Life made English by Dryden, Book I. p. 59

emofold more the Child of Hell than themselves: Which Spirit of Partiality, as it very much fours the Mind, and renders it unfit for propagating true Wisdom; (for this is without Partiality. fam. iii. 17.) so it spreads it self too much through all the Parties of Christendom. Many are more concerned about propagating their peculiar Way of Worship, with some little external Formalities, than the TRUTH as it is in JESUS; and fo make but forry Work towards promoting the Cause of Christ and the Good of the

Church universal.

S. 24. A Spirit of Catholick Love and Benignity, which is fo necessary for propagating the Gospel, will inspire the Mind with many and generous Designs, and free it from those mean and finister By- Ends, of Profit, Party, and Honour, which are apt to break the best constituted Projects. For let the Undertaking be never fo noble, and the Method to act by, never so wisely forecast; if it falls under the Management of Hands polluted with base and mercenary Ends, it will hardly work a spiritual Conversion of Souls. Alas! What can be expected from Men influenced in what they do with worldly Respect, having their Eye fixed on no other Mark, than the getting a Living? However, if Men wrought upon by irregular and felfish Motives, go fo great a Length, as to venture Life and Limb for obtaining their Ends; who would not rationally infer, that the Spirit of God, and the Ardor of pure Love, might influence fincere Souls so far, as to act at least with as great a Forwardness from a found Principle, as others do from a felfish and corrupt one?

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S. 25. A true DISCERNING Faculty of the Work of Grace in the inward State of Souls, as it is unquestionably a most necessary Qualification in all such as are intrusted with the Cure of Souls; fo 'tis especially required in those that are to manage a People, prepossessed with headstrong Prejudices against the Truth of Christianity. But in order to this, it would be necessary a Missionary should have first a found Knowledge of the Motions of his own Soul, and of the various Stratagems, Turnings, and Windings of corrupt Nature, before he presumed to make an Experiment on others. Upon the whole: He ought to be acquainted with the State of the Soul fall'n in Adam, as well as with the Recovery thereof by Christ, and with the whole Oeconomy and Method of its Restauration. This will enable a Missionary to declare to others again the Movings of Grace he has felt upon his own Soul. And this will undoubtedly affect the Hearers more than all the Arts and polite Preaching ever could This spiritual Scrutiny of Souls will open to him so woful a Scene of the Depth of Man's Corruption, that he will do what he can, to bring him over to a faving Knowledge of CHRIST, rather than to a few external Formalities, unable to heal a wounded Conscience. For a Man may be incorporated into one Form, or into another; and yet perhaps never find himself ingrafted into Christ, as a Branch into the Vine, in order to draw from him that healing Virtue, which is defigned for a Sinner's Soul. He may leave one, and embrace another Confession, whilst he continues void of a found Conversion to God. 'Tis still the same Man, though wrapt up in another Cloak: And still he is as much a Stranger

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iger as as ever to that Conversion, which is from Darkness to Light, from the Power of Satan to God, and
from Death to Life, as the Apostles use to set forth
the Terms of Reconciliation betwixt God and the
Soul, and which a Minister of the Gospel is to
inculcate on those whom he designs to convert.

S. 26. Any Person therefore designed for the Work of the Mission, should have a more free and enlarged Education, than what is commonly praclifed among us. He should be used to view Religion in its primitive Amplitude, before it was broke into Parties, and clogged with the Inventions of Men. The Effect whereof would be, that having Religion drawn from the Source, he would the better convey it to others again in the fame Goodness and Purity. If this be neglected, and a Man be too strictly tied down to a partial Scheme of Religion, it may prove an Occasion of many dangerous Consequences. Not every Scheme which may be of Use in Europe, is fit to be used among Heathens and Infidels, where the Externals and Circumstantials must be varied, as the Exigency of Times and Persons doth require. If a Man would defend and propagate a peculiar Scheme in India, with the same Vehemency as it is commonly done in Europe, a Heathen might easily be induced to believe, as if this was the Substance of Religion, and the very vital Part of the Christian Faith. He would be in Danger to acquielce in a Form, in a Scheme, in a Name. and verbal Confession, instead of JESUS CHRIST himself, and of the Religion he hath taught us. The Conversion of most of those Proselytes, (to mention this by the Way) who having quitted the Church of Rome, embrace the Confession of b 3

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Protestants, do, of those and the like Disorders,

most visibly convince us.

S. 27. Their Conversion, such as it generally is, ought to be look'd upon with an Eye of Compas-Those that gain over such a Man, do often pride themselves upon having gained a Profelyte; and the Profelyte thus gained, prides himfelf upon the Merit of his Change: Though perhaps neither he himself, nor the Person that turn. ed him, is thoroughly acquainted with the effential Part of Piety, and the Terms wherein the grand Work of Conversion doth move. fince that Communion which he leaves, never gave him a found Education; and the Protestanti to whom he turns, being too careless to teach him the Knowledge of Truth, which is after Godliness 'tis no wonder, to see him rove about in a Circle of various Opinions, (for what he quits, and what he takes in, is in him nothing but an Opinion, leaving no divine Impression upon the Mind:) and hardly get beyond the Sphere of a meer No. tional Divinity. He perhaps shakes off one fort of Idolatry, and rests in another, which is more refined, but no less dangerous. And whilft he is suffered to value himself upon a bare Change of the Externals, he at the same Time fets up within him the Idol of a vain Presumption, a Thing exceedingly destructive of the Power and Life of Religion. He knows now as much (that is, as little) as before, of unfeigned Repentance, of a living Faith, of Regeneration, of Self-denial, of Mortification, of the daily renewing of our Mind, of the Crofs, and Imitation of Christ, and of other fub. stantial Points of Religion, which the Lord prescribed to those, whom he HIMSELF initiated into his Communion. On the contrary, he the Character of a Missionary.

acquiesces in the Sentiments of others. He changes only his Party, being never more for-ward to take Things upon Trust, than in Matters of Faith. So pliant and ductile is the decetful Nature of Man! It suffers it self to be moulded and modelled into various Forms, provided it can but escape the Work of a REAL Conversion, so troublesome to its earthly Propensions,

and so contrary to its whole Byass.

S. 28. As in other Respects, so particularly in bringing Souls over to a wholsome Knowledge of God, tis highly necessary to distinguish betwixt the Effential and the Accessory Points of Religion. If a Missionary can but attain to the first, in his Application to the Heathen, the latter will foon be fettled on a convenient Foot. It would be likewife of fingular Use to distinguish betwixt the Errors of the Will, and of the Understanding. If the Obstinacy and rebellious Stubbornness of the Will was but in some Degree removed, the Intelleltual Part would soon be redressed, and influenced by a divine Light: But if the first be neglefted, and the latter only stored with speculative Notions about Church and Religion; the (fo called) Conversion, springing up from thence, will gertainly prove but a forry and superficial Work ; and instead of clearing the Mind from Error and Prejudice, will give it a wrong Byass, and indispose it as much as ever it was, for the Reception of a found and faving Knowledge.

S. 29. A CONVERSATION conformable to the Dollrine the Millionary is to preach, is another, and a truly illustrious Character of a faithful Dispenser of the Mysteries of Christ in the Pagan World. For after all, it must be the Heavenly Manners that will prove the capital and 54 most

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most legible Letters; from the right Disposal and Connexion whereof, a Heathen will be able it to fpell out the foundest Conversion at last. These alone can describe Religion to the Life. They will be attended with many noble Attra-Hives and ftrong Convictions, exceedingly affect. ing the Spirits of the most ignorant People The Life of a Miffionary will be a Comment upon what he teaches, and his Conversation the fittest Vehicle to convey down the most unwelcome Truths. He will wipe off thereby that difmal Stain, wherewith our degenerate Christians have differenced the best of Religions in both Indies Those who have been concerned with the Propagation of the Gospel in the Heathen World, or been Eye-Witnesses at the same Time of the vicious Lives of Christians in those Parts, have left most woful Complaints upon that Head, and have fet forth the Hindrance resulting from thence, as almost insuperable. And it is by Reason of these horrid Villanies of Christians, besotted with the Pursuit of Pleasures and Riches in East- and West-India, that the Name of Christ has been rendred scandalous to a Proverb. (f)

§. 30. The Gentleman that attended Sit Thomas Roe, in his Embassy to the Great Mogol, in the Time of King James I. and about the Year 1615. confirms the same in his Descripti-

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<sup>(</sup>f' Vid. e multis Jos. a Costa De procuranda Indorum Saluts, lib. II. cap. 18.

Heurnii Admonitio de vocatione Ethnicorum & Judaorum ad fidem christianam, Cap. VIII. pag. 285,294, &c.

Tavernier Relation du Japon, Pag. 7, 8, Jegg. & passim. Xavieri Vita, Edit. Anglie Lib. H.poz.

D. Mather Hift. of New-England in Mr. Eliot's Life, &c.

ng of the Territories of that Prince: (g) ' It. posal able is a most fad and horrible Thing, says he, to laft. 6 confider whatScandal there is brought upon the Life. Christian Religion, by the Looseness and Remisness, by the Exorbitances of many which ttracome amongst them, who profess themselves ffect. Christians; of whom I have often heard the ople. npon Natives (who live near the Port where our tteft Ships arrive,) fay thus in broken English, which come they have gotten: Christian Religion, Devil fmal Religion; Christian much drunk; Christian have much do Wrong, much beat, much abuse others. dies Where he also takes Notice of the exact Juflice and Honesty of the Hindooes, or Heathens Pro. or trading with the Christians: Those, after having fet the lowest Rate upon the Goods exposed the to Sale, and being yet offer'd far less by the have ead, Christians in these Bargainings, were apt to fay: What, dost thou think me a Christian, that rom s by I would go about to deceive thee? Where this Author at last concludes: 'Truly, it is a sad ans, Rich-Sight there, to behold a drunken Christian, and a fober Indian; a temperate Indian, and e of Proa Christian given up to his Appetite; an Indian that is just and square in his Dealing, a Christian not so; a laborious Indian, and an Sir idle Christian, as if he were born only to fold ogol, his Arms, &c. O what a fad thing is it for the Christians to come short of Indians, even in ipti-Moralities! come short of those, who them-071 felves believe to come short of Heaven!

§ 31. Alas! How would it be possible to propagate the Soundness of Religion by Words, whilst

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<sup>(</sup>g) Voyage to East-India, added to the Travels of Pietro della Valle, and printed in English 1665.

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whilst the Life spreads nothing but a Contagion of spiritual Diseases and Maladies? To set forth the Lustre and Nobleness of the Christian Faith, whilst the Christian's Manners do darken its Light with Sin and Sensuality? To declare the Dignity of a spiritual Religion, and yet abandon the Life to the base Government of the Senses. To fix the Minds of others upon a suture World, and yet at the same Time be entirely taken up

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6. 32. This most obstinate Prejudice will ne ver be removed, but by a Life fuited to the Do. Etrine of Christianity. 'Twas St. Paul's Exhortation to Timothy, 1 Epist. iv. 12. Be thou an Example of the Believers in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity. And the same Apostle bids Titus, Chap. ii. 7. to be a Pattern of good Works, &c. - that he that is of the contrary Part may be ashamed, having no evil Thing to fay of you. The Power of Religion burning within, and flining thro' the Manners and Conversation without, carries a secret Sting of a strong Conviction with it, and is the fittelt Means to soften a hardened Sinner, at least into some Approbation of a divine Life. Good Examples, wherever they appear, use to stir up a Spirit of holy Emulation, and are generally accompany'd with some attractive Virtue, toawaken others to Imitation. 'It is a certain and experienced Truth, (to express my Mind in the Words of the excellent Lord Chief Justice Hales) (b) 'that Virtue and Goodness, especially that of Humility, hath a fecret Party and Interest, even in the worst of Men; and Men

<sup>(</sup>h) Contemplat. Part I pag. 162.

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though they practife it not themselves. For aith Virtue, Goodness, and Humility, hath a secret the the humane Nature: And though Mens Lusts and Passions may in a great Measure obscure the Consonancy to it, they can never extinguish orld it; but the Mind and Conscience will give a secret Suffrage to it, wherever it finds it

S. 33. There is another Qualification of a true Missionary and Ambassador of Christ, which we cannot here altogether omit, and whereby every one that takes on him this Office, ought first to try and examine himself. This is, the Spirit of Martyrdom. Without this, no great Advantage can be expected in so weighty an Undertaking. Had not the Prophets and Apostles been ready, on all Occasions, to feal their Testimony wish their Lives, and boldly confess the Truth without Fear, they would have gained but few Proselytes for certain, if any at all. hould have been in as gross a Darkness at this Day, as the most ignorant Heathen, whether in the East or the West, whom we pretend to have a Charity for. But if indeed we have a true Charity for them, and feek, as we ought, the eternal Salvation of their Souls, benighted and lost in so thick a Darkness, we shall not be unwilling to lay down our Lives for them, and for so glorious an End; being our selves herein no Losers at all, but, on the contrary, Gainers to the highest Degree.

S. 34. Wherefore a true Missionary, both for the Enlargement of the Kingdom of his Lord, and for the Joy that is laid up for himself, will endeavour, above all Things, with Patience to run

\* xxviii A Preliminary Discourse concerning the Race that is fet before him, and looking stedfa. ly to Christ, the Author and Finisher of his Faith. well as of his Mission, will, after the Exam ! of that great Cloud of Martyrs, with which stands compassed about, offer up his Body up by fuch Considerations as these, and endure the Cro col without being wearied in his Mind: He will cheerfully refift unto Blood, and not accept De 11 verance, that he may obtain a better Resurrectin lin and that Crown which is preferved for the that continue faithful to the End. He is ful of convinced, that he cannot in fuch a Caufe lo 10 his Life, without finding it: As, on the co. M trary, if he would fave it here, it would the most ready Way to lose it hereafter. I. will wifely consider, that there is no other Way (especially under such Circumstances as he are) for him to find Life, but by voluntari . I losing it, and by presenting his Body to be Sacrifice for the Cause of God and his Trut al He is to remember on this Occasion the Sayin of the Lord: The good Shepherd giveth his Li for the Sheep, (John x. 11, 13.) thereby diffin guishing himself from the Hireling, who will fle and, through Fear, leave the Sheep, when ! fees the Wolf coming upon them. He know that by overcoming Death, his Life hall be his with Christ, so that it may be the more glorious displayed hereafter. And that after this V ctory, and patient Continuance in Well-doing, shall obtain Glory, Honour, and Immortality, wil eternal Life it felf.

S. 35. Let therefore a sincere Labourer is the Work of the Gospel, fear none of those Things which perhaps he shall suffer; but to member continually what his Lord hath declared rnin

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Reds, for his constant Encouragement: Be thou faithxam munto Death, and I will give thee a Crown of nich Lee Let him go on couragiously to the End, y up by keeping the Word of Christ's Patience, and e Cro copying unweariedly after the Pattern he hath le w left him. Let him hold fast what he hath, and t De answer the Grace which is given him for calrectin ling the Heathens to Christ's Flock, and for dethe livering the Commission of Life to the Prisoners is ful of Death. In a Word: They that would be fe lo found true Missionaries of Christ, mut in their e co Measure seek to approve themselves as the Aald postles did of old; and in particular, as the Anr. I gels of Smyrna and Philadelphia, on whom no oth Fault was charged, because they fainted not under the Cross, but through Love triumphed over all ash tari .

Things. §. 36. Upon the whole: It doth manifestly appear, that a supernatural Assistance is of abso-Inte Necessity, for Propagating the Gospel of Christ in the Heathen World, and without which the best and most probable Methods will certainly come to nothing. Let Paul be never fo good a Planter, and let Apollos with never for much Concern water what is planted by him; yet is neither Paul any thing, nor Apollos, but God is ALL, and consequently the Glory must be given to Him alone, who alone hath given the Increase. And again: Although God alone doth give the Increase, yet must Paul never grow beary of planting, nor Apollos of watering, but, as Labourers of the Lord, discharge the Work committed to them, and in this Order expect a Bleffing from above. Such a Labourer will lare then truly prove an Ambassador for Christ, by to whom the Word of Reconciliation is to be brought

#### xxx A Preliminary Discourse concerning

doth not act in his own Name, Will, Strength, and Authority, but in the Name and Authority of his Master; so will an Ambassador for Christ.

6. 37. As an Ambaffador of an earthly Prince is to be received according to his Character; and as his Word is to be regarded as the Word of the Prince himself; so will a Messenger of Christ answer his Character by a holy Life and by an uncorrupt Declaration of the Word (2 Cor. ii. 17.) justify the Message which he to deliver. And this will leave an awful Impression on those to whom he is fent. lous are the Footsteps of Providence, which have always attended the Conversion of Na tions to the Christian Faith; that it might appear to be of GOD, and not of Man; and to convince us, that nothing less than a divin Power is able to awaken a Soul from her fpiritual Darkness, in order to receive a true Knowledge of Christ: Whom to know after the Spirit, is Life everlasting; and whom to serve according to his Knowledge, is both the highest Nobility, and most perfett Freedom.

Hearts of any, an earnest Desire to advance his Glory, by Propagating Christian Knowledge at Home or Abroad; let them not doubt, but God will also support his own Motion in every one, and perfect his Work in the midst of all the united Oppositions that wicked Men and Devils can raise against it. For how great the Discouragement may prove from the Part of Men; yet there is no Wisdom, nor Understanding, nor Counset against the Lord; so that no Man ought to sink under the Trials, which in a Work of this

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sature he must expect. There is no doubt, but God will continue to him his powerful Affiftance. He that wrought effectually in Peter, to the Apostlehip of the Circumcifion, the fame will also be mighty in Paul, and his Successors, towards the Gentiles. The same Power which attended the Ministry of Paul in many heathenish Countries, will still go forth with a Planter of the Gospel, and conquer the Prejudices which the Heathens have raised against it, and this from the worfe than heathenish Behaviour of the Christians. These, as they deny Christ before Men, so they can expect no less than to be denied by Him again before God and his holy Angels. Certain it is, that in most Colonies and Factories the Christians have erected abroad. Christ is as much denied by the Lives of Chriflians, as he is denied by the Words of Heathens and Infidels. This must needs prove a great Scandal to the Christan Faith, and a Stain to our holy Religion. Hereby we do not only play the Heathen, under the Name and Mask of Christians; but we do all that is possible, to hinder Heathens and Infidels from coming into the Pale of the Christian Church, and turnish the Adversaries of Christianity with Arguments against the Divinity of its Institution. But of this something hath been said already.

So 39. All this will manifestly appear from the following Collection of Letters; which give us a just idea of the Sentiments and Prejudices of Heathens, with respect to the Christian Faith and its Professors; with proper Hints to be observed by those that have a Zeal to propagate the Gospel of Christ in Foreign Parts. And indeed, it must be acknowledged, that both the East- and West-Indians have some Rational Prejudices against the

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xxxii A Preliminary Discourse concerning

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Christians of Europe, and the Methods generally taken by them for planting a Form of Christianing among 'em. If these Prejudices be not removed both at home and abroad, the best Designs are like to prove abortive; and little Conquest will be made upon the Kingdom of Satan, for the Enlargement of the CATHOLICK Church.

S. 40. An Account of some of these Prejudice was not many Years ago, given by one of the Three Sweedish Missionaries, from about the River Sasquahanah in America: "Particularly a

they concern the State of the heathen World the common Reason of Mankind, the Lighton

"Nature, and the Light of the Quakers; the Nature of divine Revelation, and the Author

" rity of the Scriptures of the Old and New Testament; the manifold Dispensations

"God's Providence, and his Method in Re

" wards and Punishments, whether temporary or eternal; concerning Prescription or Tra-

"dition, and the pretended Humility of sub-"mitting one's Judgment to his Elders: And Lastly, concerning the direct Contradiction of the

Lives of Christians to the Doctrine they profess, as has been hinted already.

S. 41. This Sweedish Mission was undertaken in the Year 1697. But it soon appear'd, that there could be but small Hopes of an Harvest among the Heathens in those Parts, as long as so many strong Prejudices remained unanswered by the Christians, and whilst the best Religion was trampled upon by its own Professors. The discouraging Accounts, which both they and others have given of this Matter, may abundantly convince us, as of the Insufficiency of all Humane Methods, the carried on with Sincerity; so of the Necessity of

the Character of a Missionary. XXXIII
the Divine Interposition, in order to essect what
is intended. The Account sent over by the
Sweedes, was indeed of very melancholy Consideration; (an Abstract whereof may be seen in the
Memoirs for the Curious, printed in the Year 1701.)
And what is given by the Danish Missionaries
in the following Collection of Letters, will doubtless assorbed the same Reslexions to all impartial
Readers.

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S. 42. But here it will be expected, that fomething should be faid as to the Persons themselves. that were moved to go in Confidence of the divine Aid, on fo unpromising a Mission. But this shall be done in a few Words: They are both Natives of Germany. One of them viz. Bartholomew Ziegenbalgh, is born at Pulinits in Milnia; and the other, viz. Henry Plutscho, at Wesenbergh, in the Dutchy of Mecklenburgh. They are both Protestants, according to the Profession of Augsbourg; being educated at Berlin, under the Inspection of Mr. Joachimus Langius, who then had aCure of Souls there, and was beside, Master of one of the Publick Schools in that Royal City: But is now one of the Profesiors of Divinity at Hall, in the Dominions of his Prussian Maje-And this is the Gentleman who has succesfively publish'd this Collection of Letters in High-Dutch; some of them being address'd to himfelf by the faid Missionaries, from whom, they probably received the first Directions for laying a firm Foundation in Piety, as well as in Learning.

§. 43. After they had imbibed in this Place, the Principles, at least, of more substantial Learning, and got a Taste of true Theology; they were sent to the University of Hall, and committed to

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#### xxxiv A Preliminary Discourse concerning

the further Care of the Protessors of Divinity there. Here they were more and more formed to the Pastoral Function, and inspired with generous and Christian Resolutions, arising from a sound Sense of the things of Religion, and of the present State of Christianity in the World. (i)

with an universal Approbation wherever it hath been known hitherto. Those who at first looked upon it as an Undertaking too rash and hazardous, and attended with too many Difficulties, seem now to be more favourably disposed towards it. And since at the Desire of the Missionaries that went over first, (k) Two more have been sent to assist them; we may hope, from the Goodness of God, that he will second the Work once begun, and revive in some of our European Christians, a Sense of Catholick Love to support it, and by generously employing part of their Substance, advance the Church Universal, and the Propagation of our holy Faith in the pagan World.

§. 45. For as at the first Plantation of the Gofpel, when as yet the miraculous Powers attended the Ministers of Christ, there was Occasion for stirring up even then the Charity of the Brethren to this Purpose; (as from the Epistles of St. Paul doth appear:) so in this low State of Religion, to which we are reduced, we stand much more in need of outward Helps and Subsidies, for carrying on successfully a Work of this Nature. And it is therefore hoped, that Well-wishers to the Church Universal will the more freely promote the eternal Salvation of Souls by temporal Contributions, as

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<sup>(</sup>i) See also the Preface prefixed to Part II.
(k) In the Year 1709. See Part II. Let. II.

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ty knowing that these will then be most eminently fantified, whenever they are laid out for the Eus dification of the mystical Body of Christ, and the Propagation of his Knowledge among the Heathens. All this will at last prepare the Way towards an Accomplishment of those glorious Predictions that are recorded by the Prophets, and which do fet forth that vast Extent the Kingdom of Christ shall gain upon Earth in the latter Days.

§. 46. All fuch Souls as are endued with a Spirit of universal Love and Benignity, must needs feel a Yearning of Bowels for fo many Millions of People that remain as yet under the Power of Satan, and unto whom the healing Light of the Gofpel hath not yet appeared. Verily, who foever brings a willing Offering towards the Release of these Captives, be it either by hearty Prayer, or by good Advice, or by outward Supplies, or by kind Intercession with others, or by any other Means tending to the Building up a spiritual Temple in the Pagan World, shall not lose his Reward in that Day, wherein even a Cup of cold Water is not to be forgotten. Every Gift (whether Temporal or Spiritual) that is bestowed on each particular Member is given to PROFIT withal, and is to be applied for the Interest of the Church Universal, that fo the whole Body may be edified thereby. But then is it LOVE that makes the Circulation.

§. 47. When these Letters did first appear in Germany, they left up and down a good Impression on the Minds of the Readers. Many were excited thereby, to wish well to so Christian an Undertaking, and others were animated to favour the same more effectually, according to their several Abilities. The Request of the Missionaries for being supply'd with some charitable Relief by the Chri-

#### xxxvi A Preliminary Discourse, &c.

Christians of Europe, in order to maintain the better such Heathens as left all they had to follow Christ, and who could not be deterr'd from entring, even naked into the List of Christianity, hath produced already a good Effect. Seve ral Sums have been successively transmitted to the Reverend Professor Franck at Hall, to be conveyed to India so the Benefit of the Mission. Now, as this shews, that there is still a Remainder left of that Christian Love, which is still a Remainder left of that Christian Love, which is large and universal, and influences at this Day some Soul that are hidden from the World; so it deserveth so much the more our Regard, if we consider the Circumstances of a Country exhausted by many long and consuming War and Oppressions. However, LOVE, we know, is a Stockneyer to be exhausted.

6. 48. What good an Impression the Account of this A fair has made in England fince the Year 1709, when the first Edition came out, shall be mention'd in another Place However I cannot but gratefully acknowledge on this Occasion, the Readiness of the Honourable East-India COM PANY at London, in generously offering their Help foon they came to hear of a Project fet on Foot for the Con version of the Heathen in Malabar. They have not only been willing to commit to their Ships fuch Books and Pre fents as were fent from England, by Well-wishers to the Mission; but have also offer'd their Hand and Assis ance for fettling a more fix'd Correspondence betwixt Euro and India: Which, under the Bleffing of God, may prov in Time of very great Advantage, for facilitating the Propagation of Christian Knowledge among Heathens and Infl dels.

9. 49. May the Lord have Mercy upon all Jews, Turks, Infects and Hereticks! And take from them all Ignorance, Hard ness of Heart, and Contempt of his Word: and so fetch the home to his Fleck, that they may be saved among the Remant of the true Israelites: and he made one Fold under a Shepherd JESUS CHRIST our Lord, who liveth an reigneth with the Father and the Holy Spirit, one Gu World without End! Amen.

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A N
Account of the Success
OF TWO
ANISH Missionaries,

Sent to the

EAST-INDIES,

FOR THE

# CONVERSION

OF THE HEATHENS in MALABAR.

#### LETTER I.

Containing an Account of their Voyage from Denmark to the Cape of Good-Hope.

HE further we find our felves removed from you, by the wonderful Providence of God, the more fervent and fincere grows our Love and Affection to you; being affured, that, as we remember you both before God and in our daily Conversation, to our mutual Joy and Comfort; so you, accord-

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ing to your wonted Love, will be no less mindful of us, and consequently will gladly receive some Account of our present Circumstances. Seeing then we are by the Favour of God safely arrived in this long wished for Harbour, and have now light on a fair Opportunity of conveying Letters to Europe; we thought it our Duty, to send you the first News of our surprizing Preservation and happy Voyage to these Parts; to the Praise of God's Goodness, and the Edification of many well-disposed Souls.

The 29th of November 1705. We embarked with great Joy, in a Ship called The Prince is Sophic Hedwigh, being difmissed by the Well-wishers to our Undertaking with Tokens and Presents convenient for our Expedition. This we looked up on as a Pledge, that God had not left our Acquaintance contracted in Denmark, without a Blessing. Thus attended with many heart Wishes, we cheerfully went on Board, hoping that the Presence of God would go before, and lovingly incline the Hearts of that barbarous People to us, whom we were going to visit with

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the welcome Tidings of Salvation.

The 30th of November we set sail, and arrived the Night following at Helsing oehr. Here a Mainner of our Ship tumbling down from the Mainner of our Ship tumbling down from the Mainner of our Ship tumbling down from the Mainner of our great Surprise; and another falling into the Sea, was narrowly caught by the Hair of his Head, and saved from Drowning. The Wind being contrary, we could not move hence, till the 4th of December and the 6th instant we reach'd in stormy Weather a Smedish Harbour, not far from Gottenbourgh, sur rounded with pleasant and delightful Rocks

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Here we lay Wind-bound for eight Days together. The 14th of December we failed again, and came the next Day into the North-Sea, where we both fell Sea-sick, but soon recovered, by the Help of God. The 16th we left Norway on the Right, and Hitland with other little Mands on the Left; near which a Boy, dead of the Small-Pox, was on the Side of our Ship buried in the wide Sea, having before a Funeral Sermon preach'd for him. The 22d we failed by the Western Islands, called Orcades. this we left England and Ireland on the left Hand. The 27th we entered the Spanish Seas, whose towring Billows received us very stoutly, the Ship feeming as if it were carried through a deep Vale, betwixt two lofty Mountains. The Sight we had of the marvellous Works of God, did not a little chear up our Spirits. And the more the Storms and Roarings of the Seas broke in upon us, the more increased the Joy and Praise of God in our Months; seeing we have fuch a potent and powerful Lord for our Father, whom we may daily approach, and as confident Children, put up our Prayers and Petitions to Him.

The 1st of January 1706. We met Two Ships bound from America for England. At the first Sight, we took them to be French Privateers, and our Men fell a charging their Gons, expecting to be attacked. But they perceiving our Preparations in Order to receive them, suspected us likewise, none trusting to the Colours put up on both Sides. At last they sent one to inform us who they were, and hearing from whence we came, we parted after a Discharge of some

fome of our Cannons. We failed here commonly in a Day aud a Night about forty or fifty Leagues, and pass'd at length the Azoran Islands, which we left on the right Hand. The 9th of January we drew near the Coasts of A. frica, where the Weather began to be a little warmer. From thence failing by Turkish Bar. bary, we were in danger of Pyrates; but under God's Protection we happily touch'd the Ca nary-Iflands.

The 15th, passing under the Tropick of Cancer, to the Torrid Zone, we perceived the Heat to be very excessive, attended with Lightnings, and terrible Thunder-Claps. The 20th, we came to the Souds Islands. The 25th, we left Cape Veral on the left Hand. Here we had continually, till we came to the Equinoctial Line, a small Side. Wind. The Heat grew fo piercing, that our Ship's Crew, to get a little Refreshment, would often throw themselves into the Sea, and stay there

all the while the Ship was becalmed.

The 9th of Febr. we at length pass'd the Line very fuccessfully. After this we had a contrary Wind for about Eight Weeks together, and were driven quite upon the Coast of America, and forced to fail all along the Coast of Brasil, to. wards the South, being but a few Miles from it Under the 18th degree on this side the Equinochi al Line, near the Coast of America, lies an Island, that is funk into the Sea, called Abrothos; and we finding our felves very near striking upon it, our Seamen were not a little afraid, that they should be obliged either to fail back to the Line, with the Side-Wind that attended us, and to steer their Course up higher to the East; or that they might

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fuffer Shipwrack unawares, as had happened to many before. But by the Help of God we fafely got over this Difficulty; which caused such an extraordinary Joy in the whole Company, that the next Day was not only kept as a Day of Thankfgiving, but we had also a considerable Collection

made for the Benefit of the Poor.

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The 5th of March, we passed the Tropick of Capricorn, being toffed up and down in the huge Ocean, according as we were driven by contrary Winds; and having passed some degrees, by failing forty, feventy or more Leagues, at length we came fenfibly again into the Cold, and fo far Southwards, as perhaps no East-India Ship has ever reach'd before. The whole Company was desirous to put in at the Cape, partly to take in fomeRefreshments; partly because we knew not whether we should from hence find out so strait a Passage to the East-Indies, as from the Cape. Wherefore we steer'd our Course thither with as much Expedition as possibly we could. The 31st of March we came to an unknown and uninhabited Mand, called Triftante Conto; from thence failing towards the North East, we at last happily arrived here the 23d of April, after we had plied from Copenhaguen to the Equinoctial Line 1300, but from thence to this place 1500 Leagues; at which the Pilots by their Mathematical Instruments can make a pretty probable Guess.

And this is a short Draught of our Voyage thus far accomplish'd, and of the Adventures attending us on our way to this Place. As to the manner of spending our time all this while, we would have you know, that never a more convenient Opportunity has been offered us, than even

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this, for obtaining some true and substantial Wisdom, so much pleasing to God. For the nearer we touch'd upon the very Brink of Death, the more we endeavoured thoroughly to acquaint our felves with the Great God, & to adore him in Spirit & in Truth; that fo we might be ready prepared, whenever the Lord should be pleased to bury us in the merciless Waves of the Sea. And this Confideration must needs have been a Cause of much Good on our fide. The Faculties of our Soul became hereby more and more purified, and confequently fit to receive the gracious Operations of divine Wisdom. Our Meditations, and whatever we read, faw, or heard, in things both Spiritual and Natural, we could now, under this Disposition of Mind, deeper penetrate into, and improve to its main and genuine Scope. Morning, Noon, and Night, we usually had some Exercise of Piety in the Ship, discoursing of the Word of God, Praying, Singing, and Praising the Lord for all his wonderful Mercies vonchsafed to us.

And this proved an Excitement to many others that were about us. The rest of the Day we employed likewise in reading and pondering some Scripture, with such Discourses, as might stir up the Mind to contemplate the Wonders of God in the Works of Creation, which were now the daily Objects of our Senses. Sometimes we endeavoured to praise God with a Consort of Musick, both Vocal and Instrumental, and by some melodious Hymns awakened the inward Harmony of our Soul to praise and magnise the Lord.

Thus we passed our precious Time, both with great Advantage and a delicious Entertainment of

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our Minds, fo that the fame feemed rather too fhort than too long under fuch useful Exercises. Nay. we should now count it a small matter, if it was our Lot to live a Seafaring Life for some Years together, provided the Lord did grant us our For this very Voyage has been hitherto Health. an Experimental School, wherein we are not fo much taught the bare Letter of Divinity, as the lively and practical Sense of the inward Power and Sweetness thereof. After this Manner has the Lord, under various Crosses and Trials, more and more opened unto us the Mysteries of Salvation hid in the Letter, and lively impressed the Divine Truths on our Minds, to the End we might be able to deliver it unto others again, with the greater Boldness, from the Stock of our own Experience. All which makes us intirely relie upon the Paternal Assistance of God, in the Discharge of that Office wherewith he has entrusted us, and not to be terrified at all by any Sufferings, Perplexities and Perfecutions that perhaps may attend aWork of this Nature. And tho' in the Beginning we should meet with many Lets and Impediments, obstructing the Work of Conversion among the Heathens; yet we hope God will bestow a Bleffing at least on our Conversation with the Christians residing there, of which we have had several Proofs in our Expedition to this Place.

In the mean time we trust, dear Friends, you will not cease to put up your hearty Prayers to the Lord on our behalf; to the End, that as we have hitherto enjoyed his blessed Insuence upon our Souls; so we may be further encouraged, humbly to wait for the good Success of our

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Labours, after having safely overcome the Difficulties we still are to pass through before the End of our Voyage. We cannot sufficiently express what Comfort we felt within as, whenever we remembred you and other Friends, allied to us in the Spirit of Love, being mindful of your incessant Prayer for enlarging the Kingdom of Christ. Therefore we would have you know, that as you have been with us, so we have been with you, when you were offering up your Supplications on our behalf. May the Lord unite our Hearts in this Bond of Love to all Eternity! May he graciously hear whatever we desire in one Mind and Spirit, for the Increase of his Glory, and the Propagation of his Truth!

Besides this, you must know, that the Lord has also supported our Bodies hitherto with things needful for our outward Subsistence. The Captain of the Ship, in whose Affection we had but small Share at first, soon after proved so kind, that he made all things common with us. God inclined his Heart, with the rest that were in the Ship, in such a manner, as made him rejoice to lend us a helping Hand, whenever it did lie in his way; he being within himself, by the Means of our Ministry and daily Conversation, convinced that we were sincerely disposed for promoting

the Good of their Souls.

Some other Things and Curiofities, which you might be willing to hear, we cannot at prefent for want of time, give you a full Account of However from what has been faid, you may probably infer, that God is with us of a Truth, and that he perhaps is about to kindle and blow up the Fire of his Knowledge through our Ministry.

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# Voyage to the Cape of Good-Hope. 9 chiefly among the Christians dispersed here and there; and how glad would we be, if it was already kindled!

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Further : We found not a little Satisfaction in viewing the Wonders of God, gloriously displayed in the Seas. The various forts of Fishes have many times afforded us innocent Sport and Diverfion. It often feemed, as if a whole Multitude was gathered together in the Sea, with Intent to form the Ship. Some marched in greatPomp and State, accompanied with a large Train of lesser ones. We catched a great many of those that are called Hayen. Some of 'em are above Six Yards long, having fix Rows of Teeth in their Mouth, which is under the Belly. Their Skin is of the Thickness of a Finger, and their Brain is faid to be useful in Phylick. Their Strength exceeds that of many Men; and they, together with their Attendants, are very pleasant to look on, being never left by em, till they be drawn up by Ropes into the Ship. In warm Weather we faw every Day Flying-Fishes, hovering about us in great Numbers. It is impossible to mention particularly all the feveral other forts that came within the Reach of our Sight.

Near the Line, a Sea-Devil (so called) swimming up to us, roved all Day long about our Ship, but we could not take him. He had great Horns, in Thickness and in Length equally proportioned, and was for the rest very ghastly to look on. We saw Birds of many differing forts. In fair Weather we sat down on the Deck of the Ship, and gave Vent to our Mind, rejoicing in the Contemplation of the pleasant Scituation of the Skies and Seas; and from thence took an Opportunity

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to entertain our felves with Discourses concerning the Glory of the World to come, and the lively Hope of those that have a Share in it. But besides this, we had a particular Cabin in the Ship, referved to our own Use, and very convenient for our Studies, and Exercises of Piety.

To fum up the whole: We cannot fufficiently thank God for the fignal Benefits conferred upon us, in relation both to Soul and Body, in this o. therwise so dangerous Voyage. And we write this to you in a deep Sense of Humility, for no other End, than that you may join with us in Prayers and Praises; nay, that all such as know us, and fincerely feek God, might fee with what Glory, Wisdom and Providence, the Lord leads those that are of his Houshold, if they do but fully and refignedly depend upon his Paternal Goodness.

We hoped, we should have met with among the Christians here, such Souls, as might have a true Hunger and Thirst after the Word of God; most of them being German Lutherans, left with out a Minister : but hitherto we find little among em, besides a Religion raised on Maxims of State and Policy, void of all that substantial Piety and Truth which is in Jefus. Every one pretends, he cannot serveGod so well in these Parts, as in his own Country; and fo they think they had rather put it quite off, till they come home again. On the contrary, we can't but own, that we found the Dutch here in a far better Condition as for Matters of Religion. They have fet up a very useful Exercise for the Catechizing of Children. had their Bibles always ready at Hand, and loved to hear us talk of Piety and Religion. Minister is a learned and wife Man, and ver

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kind to the Lutherans here. We found with him many good Books of some of our best Divines, and hope our Conversation with him will not prove altogether useless. We presented him with Mr. Freylinghausen's Fundamental Principles of Divinity, lately published. We were overjoyed, to hear the Children of the Blacks answer so prettily to all the Questions of the Christian Religion; but were much amazed to see, that the Christians use their Slaves so hard, and (as it was said,) deny 'em'the very Benefit of Baptism, whereby they might be initiated into the Christian Faith.

As foon as we landed, the Hottentots received us very kindly, in Hopes of a Present. are truly a wretched and miserable People. They have no divine Worship at all, but live in little Cottages, not unlike our baking Ovens; they have Sheep-skins hanging about them, the Head and other Parts of the Body being every where left naked. The Women twift Sheep-Guts about their Legs, and wear all forts of Metal in their Hair and Neck. They are very civil to Strangers, and make odd and ridiculous Poflures. They have a Captain, who leads them; but God is called by 'em the Captain-General. Most of them speak Low-Dutch pretty well. We have been several times in their Huts, giving every one a piece of Money, or some other little thing, which made them love us fo affectionately, that they cried after us in broken Dutch: Good Christians, good Christians, fine Christian Men; We also such Christian Men, &c. They observe many Ceremonies among them; but being asked, Why they do this or that? They can give

no

no other Reason for it, than that it is the Manner of the Hottentots. When the Moon is full they express an extraordinary Joy all the Night long with Hollowing, Shouting, and Dancing Their Language is very uncouth, and a fort of Gibberish, which no Body can learn. They are otherwise of a Temper good enough, and of a suitable Proportion of Body; but stink ternibly, greafing themselves daily with Fat. are a People overfond of their Liberty, and not to be induced to subject themselves to the Christians. However, they make us Christians a shamed in many Particulars. They are very kind one to another, and so communicative in their Love, that if one has fomething that is good, he the shareth it among all the rest. They are content asc with very little, If you will give them a Duca Re they will hardly take it, requiring only a Groat, by reason they don't use to spend more in a Day; and they are unconcerned for the Morrow. They ord are very ready to ferve one: If one giveth 'emi wit Groat, they will run as many Miles for it as you We They are very faithful in things com. Com mitted to their Care, and never pilfer the least Job Farthing from the Christians, tho' they should Ele fee great Store of Money about them. They are whi not seized with the Plague of Ambition, Covetons. Will mess, and of anxious Cares for the Belly, like our quit Christians in Europe. Every one is sollicitous for the present Day only. There is no Precedence, or any Degree of Dignity observed among them, save that the Captain sits always in the middle of them, and is the first that falls to Eating or Drinking. We can truly say, that their Condition on moved us to an hearty Compassion, giving that on moved us to an hearty Compassion, giving

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as at the same time a fair Opportunity, to thank God the more fervently for the great Mercies conferr'd upon us Christians beyond these Wretches.

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We found here Mr. Colben, a Student from Hall, fent hither from Berlin by the Lord Privy-Counfellor Crofeck, to make Astronomical Observations in this Place the whole Year throughout. We took up our Lodging with a Student from Coningsberg. The 25th of April, we went up the Lion-Mountain, (so called) which is extraordinary high. And because we got up quite alone, we fong fome spiritual Hymns to the Praise and s a. kind Glory of God, in Confideration of his manifold their Goodness. The Taffel and Devil's-Mountain, as they call it, being excessive high, we forbore to ascend. Truly we think, one has a World of tent Reason to be surprised at the marvellous Works Ducas grout, of God, fo conspicuously display'd in Nature.

The Dutch East-India Company has an extra-They ordinary fine and spacious Garden here, stored 'emi with all manner of rare and precious Plants. s you We faw in it strange kinds of Beasts; as a Seacom. Com, resembling much the Description given by leaft Job of Behemoth; a Rhinoceros, almost as big as an hould Elephant; an Elk, a Wild-Horfe, being in part white and readstreaked; a Monse-Dog, Badgers, Wild Goats with crooked Horns; likewise Harts quite differing in Shape from those in Europe; Lions, Fishes, with strong sharp-edged Prickles instead of Fins. One of them had a Bump under the Belly, which when blown up, the Prickles tose up to that Degree, that no Body durst touch him. There was also at the same time a soldiffication on that if one touched him only with his Shoe, he could US could

feeling a sensible Pain struck thro' the whole Bo dy. The Seamen could not remember that the ever saw such another. Besides this, the Countrassfords very good Corn, with other Fruits; but their Crop was already gathered in January lass Their Winter had now begun, but it was ever then so warm, as it useth to be with us in the hottest Summer-Days. The whole Country, with

all its Product, is very healthy.

We hope to fail from hence in a few Days, draw nearer to the East-Indies. TheLord be win us, as he has been hitherto, and accompany with the Protection of his holy Angels! May h keep us in his Fear, and grant us to walk con stantly in the Way of Truth! May he give us a hol Boldness to spread the good Savour of his Know ledge every where, that his Name may be praise ed in and by us, his Kingdom enlarged, and h Will be done wholly and perfectly! And now, dea Friends and Brethren, be ye also heartily com mitted to the Grace and Love of God. The Lord Support you by his divine Power in the dail Discharge of that Function, he has entrusted you with. May he inspire you with Courage, and unshaken Presence of Mind, to carry on the World of Reformation without fainting; and rewards last your Fidelity with temporal and eterm Bleffings! Remember us to your Families, and to all them that are united to us in Love. Lord Jesus be with your Spirit! Amen. main

Yours, &c.

Dated in Africa, from the Cape of Good-Hope, April the 30th, 1706. Bartholomew Ziegenbalgh Henry Plutscho.

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#### LETTER II.

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The Missionaries set out from the Cape of Good-Hope in Africa, and safely arrive at Tranquebar in the East-Indies, on the Coast of Coromandel.

CINCE the Lord in his infinite Mercy has been pleased to bring us hither safe and found; we find our felves in Duty bound, most humbly to return Thanks for fo fignal a Fayour, and likewise to encourage our Friends to join with us, in so noble an Exercise; being fully assured, that your Prayers and good Wishes lave all along attended us hither. After what manner we arrived at the Cape of Good-Hope, has been declared to you by Letters fent by way of England and Denmark, which we hope are come to your Hands. From this Place, where after the mouldy Bread, dead Beer, and stinking Water we had lived upon for some while) we were refreshed with good and wholesome Cheer, we failed the 8th of May, well victualled, and foon after met with great Cold. Returning from under the 30th to the 39th Degree, or thereabouts, towards the South, we had almost nothing. else but Thunder, Lightning, and Hail, with fuch a violent Storm, that we never perceived the like beyond the Cape. One time the upper-part of the Main-Mast was split into three Pieces, and in the Cabin every thing was broke with with prodigious Violence; which might have proved very fatal to us, if the Lord had not been pleased to prevent it, to our no small Associations and the prevent it, to our no small Associations and shortly after Mauritia. The 24th of May, we reached the great Island of Madagascar, and shortly after Mauritia. Afterwards we fell sensibly a second time into the warm Climate, where our Men fell to sishing again. Having passed the Tropick of Capricorn on the 13th of June, we came the 24th to the Maldive-Islands. Our Ship was daily stored with abundance of Birds, of so dull a Nature, that they of their own Accord shew into our Hands, or lighting down near us, would play with us. Nay, they would by no Means be turned off till they were driven as

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The 27th of June, we happily passed the Equinoctial Line a Second time. After having plieda few Days, and getting no Sight of the Island of Ceylon, we began to be fomewhat uneafie, being afraid we had taken a wrong Course in Sailing. We founded the Depth with the Plummet every Day, and at last found our selves near some Land. Soon after perceiving we were got into the Tract of Camerin, we failed back again. And now certainly supposing we should come in Sight of Ceylon, and yet still frustrated in our Hopes, we were not a little concerned, knowing that but a few Years ago a Danish Ship had unfortunately been cast away hereabouts: The Captain and the Pilate climbing up the Main-Top-Mast, look'd about. In the Stern of the Ship, they kept the Lead going, and fo took every where the necessary Precautions in so critical a Juncture of time. The Wind

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Wind blew fo violently, that the Ship, like an Arrow, cut its way through the midst of the Waves. And it was then, when our Men cried out all on fudden, that there were huge Shelves of Sand just before us. This we shou'd not have been sensible of in the least, if the Wind had not been so boisterous, and with its vehement battering and beating back of the Waves, made fuch prodigious Ecchoing, and roaring a Noise. Here we seasonably remembred the Words of the 139 Psalm: Whither shall I go from thy Spirit, or whither shall I flee from thy Presence? If I should take the Wings of the Morning, and dwell in the uttermost Parts of the Sea, even there would thy Hand find me.

But the Lord happily delivered us out of this Danger, and foon after granted us to come in Sight of Ceylon, which Island we touched very near, being refresh'd in our Passage with a delicate Fruit come from thence, called Anas. In calm Weather we could spy the Elephants walking on the Shoar.

At last all these Toils and Fatigues ended in a happy Arrival, and on the 9th of July we cou'd say: Hitherto the Lord hath helped us!

Contigimus Portum, quo mihi cursus erat!

We arrived in good Health, and were received with great Joy. Whilst we were aboard, we passed our Time, among other things, with taking down in Writing such Meditations as we composed upon certain Subjects, and particularly upon the Nature of True Wisdom, and the Harmony

Harmony betwixt the Kingdom of Nature and of Grace. This Place lies under the 11th Degree this Side the Line, and is altogether inhabited by Malabarian Heathens; so that we shall find Work enough cut out for us here, without being obliged to go further up into the Country, for the present. We converse daily with them, and allow every one a free Access to us: Which is the Reason, that they begin to love us heartly. So much for the present. Our hearty greeting to all our Friends. Mr. Plutscho, my dear Brother and Fellow-Labourer in the

Work of the Lord, wishes you the Blessing of God upon your Function; and so do I my

Tours

In the East-Indies, at Tranquebar, on the Coast of Coromandel, July the 12th, 1706.

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Bartholomew Ziegenbalgh,

Minister of the Gospel among the Heathens.

LETTER

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#### LETTER III.

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Of the Gross and Blind Idolatry of the Malabarians. An Account of their several Idols. Their Notion of the Sun, and of other Celestial Bodies.

Having made some Enquiry into the Principles both of the Divinity and Philosophy now in vogue among these Heathens, and sinding a vast Difference betwixt their Divinity, and that which God has conferred upon us in Europe; I could not forbear to impart to you some Account thereof; to the End, that by comparing one with the other, we might learn the better to set a right Value upon the Grace vouchsafed to us by the Goodness of God.

First then, As for the Divinity of the Malabarians; (the Name whereby they are commonly known throughout the whole Tract of this Country,) I have observed, that the same is interlaced with a World of Fables and idolatrous Fictions. They have many Hundreds of Gods, but own nevertheless but one Divine Being, to be the Spring and Original Source of all other Gods and Things. It is called by them Isparetta, which, in their Language, imports as much as a Deity. This Isparetta, they say, before any Thing was created, transformed himself into an Egg: Out of which the whole System of Heaven and

was afterwards produced.

From this Divinity, as their Tradition runs, did originally spring forth something, which they call Kiwelinga, and which they worship in their Temples for God. From this Kimelinga, they far further, Three other great Gods took their Rife; viz. Bramma, Wischtnum, and Isparas. Brammais faid to create and make all things; Wischtnum, to rule over things created; and Ispara, to destroy 'em again. They are all Three set up here in large Pagodes or Temples. Perhaps this poor People have heard heretofore, that there is one divine Being only, but made manifest in Three Perfons: For they ascribe in many things such Charaeters to Bramma, as we appropriate to JESUS CHRIST. They fay, he has a humane Nature, but four Heads, and that he has given in Mankind four Books. The First of these did treat of Divinity, and of the first original Prin ciple of all things. The Second, of Powers, and the various Metamorphoses or Transmutations of all things. The Third, they fay, contains good Morals: And the Fourth, the Duties to be observed in their idolatrous Worship.

I was some Days ago with an old Teacher of theirs, and desired him to transcribe for my Use, the Three last of these Books in their own Language, offering him ready Money for his Labour: But I could not prevail with him; he pretending it to be contrary to their Laws, he communicate them to a Christian. However, he promised to copy out for me such Morals and Customs, as were usually observed among communicate them.

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Gods, and worshipped accordingly. He is erected in a large Pagode or Temple, having Three Eyes; one of which is fix'd in the Forehead, and by them believed to burn up all whatsoever it looks on. On each Side he has Eight Hands, making Sixteen in all. In each of these he holdeth something particular; but I have not been able as yet to learn all the Mysteries sigur'd out by these things. On his Neck hangeth a little Bell, such as the Cows use to wear in our Country. On his Forehead is seen a Half-Moon, and he is arrayed besides with Serpents and Tygers. His Bigness, they say, encompasses all the Seven Heavens above, and all the Seven Worlds beneath.

There goes a Story among 'em, that this Ispara making once merry with his heavenly Spirits. and looking on his Bigness, fancied he had none like to himself. Bramma and Wischtnum, much nettled at the excessive Pride of their Fellow-God, pick'd a Quarrel with him, which at last arose to such a Heat, that Bramma lost one of his Heads by Ispara's Valour. The latter being foon after convinced of the false Step he had taken in this, fell a repenting for his disorderly Conduct, and rambled about begging for twelve Years together. What strange Adventures he did meet with, during that Interval, would be too tedious to relate here at large. Wischtnum feeing his poor Brother-God wander about in such a beggarly Condition, attempts to rescue him; and for that Purpose metamorphosed himself into a beautiful Virgin. But this Account is attended again with a long Train of Tales and Fictions, too prolix to be rehearfed

#### 22 Idolatry of the Malabarians.

here. However, these and many other impertinent Stories are set out by the Malabarians in so since Flourishes of Wit, and adorn'd with such a poetical Air, as may make it pleasant enough to read them; though they resuse to impart them at large to any Christian, let there be never so much Money bid for them. I keep at present a particular School-Master in my House, whom I hope to prevail with, to transcribe for me the Stories and Transactions of their several Gods, in the Knowledge whereof he is extraordinarily well versed.

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ISPARA has got Three Sons; all which are worshipped here as Gods in Three Temples. He has also one Daughter, whom they give out to be a great Princess among the heavenly Virgins. She is as black as a Coal, with Three huge Sow-tushes in her Mouth. Our Governour lending me a Horse one Day to take the Diversion of riding a little about in the Country, I had the good hap to see this Dame, set out in all her Fineries, and riding in a handsome Chariot.

The Third God, who is greatly esteem'd among the Malabarians, is WISCHTNUM; whom they report to be quite black, with one Head and four Hands. They'll tell you a World of Stories of his Life and Actions. Among other Fictions, they pretend that he is subject to a tenfold Transmutation, the last of which is still to come. And this perhaps may be the chief Cause, that hath given Birth to the Notion of the Soul's Transmigration after Death, now generally believed among these Heathens. The First Transmutation of this God was into a Fish; the Second, into a Tortois; the Third, into a Hog; the Fourth,

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Fourth, half into a Lion, and half into a Man; the Fifth, into a Bramin (a); the Sixth, into a fair comely Child; the Seventh, into a Ram. They tell us, that this God, in the Twelfth Year of his Age, understood all the Secrets and Mysteries of things. That afterwards he wrought a great many Wonders up and down in the World; purchasing his Bride from a Powerful King, by the Means of many surprizing Exploits and Atchievements. Soon after he had the Misfortune to be bereav'd of his Bride by a crafty and valiant Giant, who having fecretly conveyed her away, put Wischtnum to a deal of Grief and Vexation. However he rescued her at last from her Captivity, after a long and tedious Combat, wherein he defeated Thousands of Giants. And from these and other Tales of that Nature, we may rationally infer, that this deluded People have heard some imperfect Rumour of Christ, but taking it in all in a huddle, have interlaced it with a World of Fables and Fictions.

<sup>(</sup>a) 'Tis not explained what a Bram n is; but the Gentleman that publish'd an Account of Sir Thomas Roe's Voyage to Eatt-India 1665, writes thus, Pag. 439: 'The illiterate Priests of all that People for the generality of them are called Bramins, who derive themselves from Bramon, whom they fay, was one of the first Men that inhabited the World. --- Those Bramins, as I conceive, are they, which the ancient Stories call Brachmans. But with this Difference, that thefe Brachmans were accounted learned Men for the Learning of those Times wherein they lived; but these Bramins are a very silly, settish, and ignorant fort of People; who are so inconstant in their Principles, as that they searce know what the Particulars are, which they hold and maintain as Truths. Their Friefthood is breditary; for all these Bramins Sons are Priests, and they all take the Daughters of Bramins to be their Wives They have Images in their Pagodes, made in monstrous Shapes, which the aucient Brachmans erefaid not to have endured. AS

### 24 Idolatry of the Malabarians.

As to the Eighth Transmutation, the Heathers do not pretend to any Certainty themselves. The Ninth, according to their Tradition, ended in the Shape of a Man, whom they represent, as one fitting in a doleful Posture, and imploring the Great God Day and Night, with Eyes turned downwards. And they give out, he is to do fo still these many Thousand Years, be. fore he can be fet at Liberty. And this, they fay, was the time, wherein they now lived. It may be, that this is a Shadow of the Intercession of Christ; which they feem to point at in their Narration. His last and Tenth Transmutation, (and here we may guess, that they have likewise some imperfect Notion of the Day of Judgment; is to be into a flying Horse. About that Time, they fay, the Sins of Men would increase toa prodigious Height; infomuch that this Horse would fet down his Foot, now lifted up for the Punishment of Men, to the Ground, with so extraordinary an Impression, that the great Serpent which bears the Earth, trembling thereat, would let fall the World. And this would be the final Period of this World, and the Beginning of another.

This short Draught may serve, to give you a Smack of their ridiculous Theology. One might add a great deal more concerning their Philosophical Principles; but for the present Plonly tell you, that they hold, there are Seven Heavens and Seven Worlds, altogether born up by a swinging Serpent. In Physical and Mathematical Assairs, they don't seem to have any great Knowledge, tho' otherwise they be quick enough of Apprehension. To the Sun, Moon, and

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other Stars, they attribute humane Souls. particularly concerning the Sun, they tell us, that he has Seven Eyes, whereof only one is open at this present time : Should the remaining Six be opened too, no Body would be able to endure the Heat thereof. Thunder is call'd by them the Talk of the Clouds. They believe that there are many Angels, and that every one of them has a peculiar Office to attend. They own no Refurrection of Bodies, but a Transmigration of the Soul into other Men, Dogs, Serpents, &c. From this springs up another Notion, viz. that whofo any ways abufeth a Man in this Life, shall after his Death become a Slave to the injured Person. They fancy, the World has been already thrice destroyed by Water, and would perish once more by the same Element. hold that the Length of a Man had been in the Beginning Four hundred Cubits, but was afterwards gradually diminished, and would continue fo to do, till he was reduced to a Span. The Years from the Creation of the World exceed already many Thousands of Thousands, after their Calculation.

But I am tired with rehearing to you so much of this useless Trash. May the Lord commiserate the Fate of these poor deluded Souls, and enlighten the Eyes of the Christians, to see how far they are obliged, to improve the Light of the Gospel, now so gloriously shining upon 'em, and walk as Children of the Light, whilst they have it! I remain,

Tours

Tranquebar, Sept. the

B. Z.

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#### LETTER IV.

The Difficulty of the Malabarian Language, The Readiness of the Malabarians in Arguing. The Missionaries in Danger on Account of the Roman-Catholicks.

Aving given you, in the preceding Letter, fome Account of the Idols of the Malabarians; I shall now proceed both to their own Language, and that of the Portuguese. With the latter of these, we have hitherto endeavoured to acquaint our felves, supposing it might prove a Help for the better Discharge of our Pastoral Function towards the poor Heathens. In Learning the Portuguese, we have passed through many Difficulties, having been all along destitute, both in our Ship and in this Country, of all manner of useful Helps to get it. Besides this, we perceived a vast Difference betwixt the vulgar Portuguese, spoke here by many Heathens themfelves, and the Manner of speaking it in Por-We thought it therefore necessary, to render the Fundamentals of this latter Dialect fo familiar to us, that we might be able afterwards, to condescend also to the more vulgar Form of Speaking. In order to this, we had a ftrange Providence attending us, in getting a New-Testament in the native Portuguese, together with a Grammar, compiled for the Benefit of fuch Poreuguese as have a Mind to learn Latin. By daily reading

# Of the Malabarick Language. 27

reading of these two Books, and continual hearing and speaking that Tongue, we have at last made so considerable a Progress in it, that we are able pretty well to catechize the Heathens in Portuguese. We defign now to fet down in that Language a Collection of the chief Heads of the whole Scripture, and of the Christian Doctrine. and then get them translated into Malabarick. However, the Malabarian Language being involved in far more Difficulties than the Portuguese, we at first were at a stand, not knowing whether it would be wifely done, to fpend our time in learning it; especially since we found the Portuguese as yet sufficient for our Design : And as for fuch of the Heathens as were unacquainted therewith, we thought to manage them by the Help of our Servant, who knows both Languages, and is fit chough to be an Interpreter.

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Besides this, we did not intend to make any longer stay here, than the Three Vears engaged for at our Departure. But at last it fell out fo, that we agreed, one of us should resolve, either to continue here constantly, or at least a considerable time longer, and confequently should employ himself to get the Language of the Country to fucle a degree, as to be fit to improve it to the main Scope we are fent hither for. In order hereto we cast Lots; and the Lot falling on Mr. Plutscho, he readily embraced it, and now applieth himself intirely to the learning of that Language. As for me, tho' I don't defiga to be quite without the Knowledge thereof, Opending an Hour or Two every Day to that Purpose:) Yet the chief Bent of my Endeavours

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### 28 Of the Malabarick Language.

will be to fet down the more substantial Points of the Christian Doctrine in Portuguese, and get 'em translated by some able Interpreter into Mala. barick, whereby one thing or other will flick to my Memory from time to time. To facilitate the whole Defign, we maintain a particular School-Master in the House, in hopes that God will fecond it with his Bleffing. But to give you a taste of the Malabarian Characters, or way of Writing, I will fet down and decipher to you here the Malabarick Leters themfelves, that at least you may see, that these Heathens are a People quick and sharp enough in their Way.

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A few Days ago, I caused the Lord's Prayer, together with another for true Conversion, first made in the Portuguese Tongue, to be put into Malabarick, for the Use of such Heathens, as have a Mind to embrace the Christian Religion I began also to collect a Dictionary, with the Help fo

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1p 10 of my Collegue. The Method we used was this : First, I had every Word of their Language rightly spelled, and written in the Presence of fome Malabarians; and then the genuine Pronunciation added with Latin Letters, and at last the Signification put to it. For Instance : Tampiran, Deus. Tagappen, Pater. Magen, Filius, Arthal, Mater. Magdyl, Filia. Andawen, Dominus. Andatsh, Domina. Bottacham, Liber. Wattyjan, Ludi Magister. Pyrampu, Baculus. Athy, Vapulare. Watachu, Lignum. Welechaten, Servus. Atumey, Sclavus. Katty, Culter. Katth, Aer, &c. The greatest Difficulty lieth in the Gutturals; which we have not all in our Languages. Hence it is, that the Pronunciation of their Words cannot be fo nicely described in Latin. They on t'other Hand, are not a little puzled with the Labials of the Europeans, much less can they prick 'em down in their own Language.

It were to be wished, that the Malabarick Tongue was taught and learnt in Europe, with as great Industry as any other of the Eastern Languages; especially fince these Heathens are a very numerous People, and make a large Body of the Eastern Nations. By this Means, they might, under God's Assistance, be rescued from their grofs Blindness and Ignorance; if Protestant Kings and Powers would but readily join in lending a helping Hand to so glorious a Work, and furnish a competent Stock, for making the necessary Preparations towards it. At this rate, we should be enabled to lay open in time all the Secrets of their Divinity and Thilosophy, fetching them from their own Writings, en-

### 30 Of the Malabarick Language.

riched with Fables cunning enough, and trimmed with as fine Poetical Fancies and Flourishes, as many of our Heathenish Authors, both in Greek and Latin. And we might perhaps find at least as solid and rational Conclusions in their Writings, as in the much admired Aristotle, tho' not involved in so many Intricacies and hard notional Terms of Logick, Rhetorick, and Meta-

physicks, as Aristotle's Stuff.

I must confess, that my School-Master, being a Man of Threescore and Ten Years, has often put such Philosophical Questions to me, as really made me believe, that in fearthing their Notions, one might discover things very fit to entertain the Curiofity of many a learned Head in Europe. I am now in fearch after them, and get them transcribed at no small Expence; it being very useful for our Design, to have a competent Infight into the Grounds their idolatrous Worship is raised on, and into all the other Matters relating thereto. Such a Discovery may in time prove a mean to strike at the very Fundamentals of their Religion, and convince 'em of the Groundlesness the whole Structure of their Idolatry rests on, and at last, after the Removal of such Prejudices, clear the way for true and substantial Knowledge.

Truly, the Malabarians being a witty and sagacious People, will needs be managed with a great deal of Wisdom and Circumspection. Our School-Master argueth daily with us, and requireth good Reasons and Arguments for every thing. We hope to bring him over to the Christian Knowledge; but he is consident as yet, that one time or other, we shall all turn Malabarians,

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## Of the Malabarick Language.

and in this Hope, he takes all the Pains imaginable, to render things as plain and easie to us as

possibly he can.

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This Day an eminent black Merchant paid us a Visit, and gave an occasion to many a good Discourse. The chief Stress of our Conference ran upon the Folly of the Malabar-Idols; and he being entirely on our Side, and addressing himfelf to our School-Master, told him in plain Terms, what great Reasons the Malabarians had, to turn to the One and only true God. Such kind of Visits and Conferences we enjoy almost every Day, having, for our better Conveniency, hired a House to our selves. man-Catholicks are in the mean time very vigilant, to play us fome ill Trick or other, and their Spies have been with us but just now; but we civilly dismissed them. May the Lord God of Hosts. whose Work we design to promote, protect us, and gather unto himself at last, a Church and peculiar People from among this wild Multitude of Heathens! And then let the Devil and his infernal Herd rage against it to the utmost; we know there is an over-ruling Power, confining him to fuch Boundaries, as he will not be able to transgress. We desire your hearty Prayers, together with those of all our Friends, C.C.

Yours

A: Tranquebar in the East-Indies, Sept. 16th, 1706.

B. Z

#### LETTER V.

The vicious Life of the Christians greatly obstructs the Conversion of the Heathens. Some other Obstacles related. The Necessity of assisting the Missionaries with seasonable Supplies of Money. They set up a Charity-School in their own House, &c.

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THE God of all Mercy, who, after having fafely brought us hither, has, in the midst of these wild Countries, been all along our potent Father and Protector, quicken you by his Spirit, and affect you with a lively Sense of all the Tokens of his Favour attending us from the very Hour of our Departure to this Day, to the everlasting Praise of his Name and Goodness!

'Tis just a Twelve-Month to Day since you, dear Fathers and Brethren, first offered me that Pastoral Function, which I am now actually entred upon, for the Service of the Malabar Heathens; and having now conversed with 'em these Three Months, and together with my Fellow-Labourer, pretty near viewed the Condition they live in; I thought my self in Duty bound, to acquaint you as well as I can, with the present State of this Eastern Nation. I must freely confess that it is very hard to make any Impression upon their Minds, or to bring 'em over out

## The Conversion of the Heathens. 33

of the gross Blindness that overspreads 'em, to the glorious Light of the holy Gaspel. chief Reason of their Aversion from Christianity is caused by The scandalous and corrupted Life of the Christians, conversing with, and re-siding among them. This has inspired 'em with a more than ordinary Hatred and Deteftation of any thing, that favours of the Christian Religion; counting it a great Sin, if any of 'em should make bold to eat or to drink with a Christian. Nay, they look upon Christians, as the very Dregs of the World, and the general Bane of Mankind.

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Secondly: Their Idolatrous Worship seems to them to have more Truth and Pleasantness in it, than the Doctrine of Christ: Both because they fancy theirs to be of an elder Date, and to contain more curious and delightful Pastimes, than the revealed Word of our God; which they think to propose nothing, but a deal of tedious mortifying Matters, not working fo much upon the Senses, as upon the inward Frame of the Mind. When, on the contrary, their Passions are fired by a Huddle of material things, (such as their Idols) striking in upon the sensitive Part. And though some of 'em have been so far convinced by us of the Sottishness of their Way of Worship, that they readily confessed, there was but one God, and all other Gods were but Servants or Attendants of that One: Yet they don't think this a Reason strong enough, to make 'em engage in the Christian Faith, or to take it for the ony true one. They believe that any one, who as but led an honest Life in this World, let him

34 Of the Impediments obstructing

him be otherwise what he will, shall, after Death, receive a good Lugas, (as they call it) or Reward. Some had the Confidence to defire us to Day, that we would thrust a Book, containing the Principles of our Religion, into the Fire; and they would do the same with another, containing the Rites of their Worship. If theirs should happen to be consumed by the Fire, they would all turn Christians; but if ours should undergo that Fate, and theirs remain unhurt, we should then all come over to them, and entertain the same Belief and Fancies which they did. But inCase theFire should destroy both the Books, then neither of the contending Parties should be in the Right. We replied: That we ought not to put the Great God to fuch trifling Trials, contriv'd by the Itch of a vain and wanton Curiofity, and no ways grounded on any Revelation of God's Will. We told 'em that every one had a Conscience given him as a Touch-stone to discern betwixt true and false, good and bad; and if they should prove disobedient and refractory to this Monitor; that then God had just Reason to bind 'em over to everlasting Torments, having obstinately rejected the Tender of Grace laid before them in this World.

Thirdly: Their Conversion is also very much obstucted by the Conduct of the Roman-Catholicks, who use to decoy 'em into Christianity, (so called by all manner of sinister Practices and under-hand Dealings. Hence they are afraid of us as of designing Men, ready to steal in upon 'em, by some Project or other contrived for that Purpose.

To remove this headstrong Prejudice, we have

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protested all along, we never designed to use either Force or Craft, in the Conversion of their Souls; but leave every one entirely to his free

Choice and Liberty.

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Fourthly: Another Obstacle of the Conversion of Heathens, is the woful Sight they have of fome Hundreds of Converts brought over by Papists to the Church of Rome, and then left in fuch Streights and Miseries, as oblige them to beg their Bread at other Peoples Doors. Thefe uncharitable Doings very much offend the Malabar-Heathens. They fay, 'twas but reasonable, Christians should provide for the Houshold of their own Faith, either by maintaining the Poor in their Necessities, or by putting them upon some useful Employment, that so they might have no need of feeking their Bread in

the open Streets.

Fifthly: Every one that turns Christian, (not being the Head of a Family) is presently banished from his whole Estate and Kindred, not daring fo much as to come near them again. They look on him as the vilest and most miserable Wretch that ever liv'd. All these things are of fatal Consequence, and so obstructive to the Conversion of Heathens, that they seem to forebode, as if but little Good would be done among 'em. Nay, foon after our Arrival, we were like to be disheartned by the Christians themselves, residing here. And Mr. N. W. told us plainly, Though we might edify fomething for a while, yet all would be overthrown again with one Blow; he pretending to a certain Prognostication, importing, that within Compass of Ten Years the whole City would

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be swallowed up by the Inundation of the Sea However, these ominous Presages made little Impression upon us. The more we found our felves destitute of all humane Support, Help and Encouragement; the more earnestly we ap. plied our felves to the Great God himself with Prayer, Watching, and Wreftling; knowing full well, that HE alone is able to carry us through so weighty an Undertaking as this. And because even this little time of our being here has not been left without a Bleffing, (both Christians and Heathers having been so powerfully wrought upon, that every one's Eyes are fixed upon our Life and Conversation, and feem to expect more Good from that, than perhaps from a Sermon preach'd to them every Day;) we think, we have Reason enough to depend, with the fuller Assurance, upon the Fatherly Goodness of God, hoping he will bestow further Supplies of Grace upon our Life and Conduct, and not let us pass one Day without fome Bleffing attending our Endeavours.

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We know that Hundreds of Souls do daily implore the Lord, for displaying the Glory of his Name every where. And this must need have also some Influence upon our Work among these Heathens. And though we know before Hand, that we shall be exposed to the insulting and persecuting Spirit both of the false Christian and mild Malabarians here; yet perhaps all this may redound to our greater Relief, and he helpful to promote the Work once begun so much the more, and consequently may prove rather a Cause of Joy than of Sorrow. May the Lord be pleased to support us constantly with

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that Presence of Mind, he hitherto has freely conferred upon us, and enable us to spend the Residue of our Days intirely in his Service; that so we may justly bear the Character of sincere Witnesses of his Truth. In the mean time, I am fully convinced, that God will be Praised through our Ministry among the Heathens: If not by a faving Conversion, which we labour after; yet at least by the earnest Tender of his Grace, offered to them for the Good of their Souls. In order hereunto we are now drawing up, with all Diligence, a Scheme of the Articles of the Christian Dostrine, and of their Coherence in the Work of Salvation; that fo they may get a competent Infight into the whole Oeconomy of the Restauration of Mankind. This is first to be done in Portuguese, and then to be put into Malabarick. If after this, we should think it necessary, to lay open also in Writing the Folly and Falsity of their Worship, it may then the easier be carried on, by observing the same Method. This is the Reason why I have taken some Pains to unravel the Histories of their Gods, by frequent Conversation with one or other upon this Subject, and endeavoured to get 'em transcribed, as things that may prove fubservient to the Main Scope of our Business here.

We have also begun to set up a small Charity-School, designing by little and little to increase the Number of Malabarian Boys; not only providing them with Food, but instructing 'em also in their and our Language, and chiefly in the fundamental Principles of Christian Knowledge; in hopes they may one time prove useful, if not to us, yet perhaps to those that are

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like to come after us, to engage in the same Work. Truly, the Training up of Children, will be of the greatest Consequence in this Affair. If we were but able to purchase and to maintain a pretty many of 'em, the Work might by these Means be undoubtedly spread abroad in a little while, and under the Bleffing of God, produce the desired Effect. Besides this, we find it very necessary, to lay some charitable Foundations for the Support of fuch poor Heathens, as, by embracing the Christian Religion, are expelled from all their Possessions, and so at first will stand in need of some Help, whereby to fublist. And all this, you'll fay, will certainly require confiderable Sums. Truly, we must confess that, next to God's Grace, the greatest Benefit will accrue unto this Design from seafonable Supplies of well-disposed Souls. But there is no fuch Charity to be expected in this Country. We have indeed fastened an Alms-Box in our House, but we find nothing in it but what we put in our felves. For this Reafon we have most humbly petitioned his Majesty. the King of Denmark, to affift us with fome generous Relief. But fince this new Work, both in its first Foundation, and the succeeding Progress, will prove very expensive; we at the same time intreat also all the Wellwishers to the Cause of God, to commiserate the deplorable State of these poor Heathens, and by some charitable and bountiful Effusions, tending to the Maintenance of the Body, to advance the Conversion of these deluded Souls.

For this End, we befeech you, to communicate this Letter to all fuch, as are any way concerned

concerned for the Welfare of their Fellow-Creatures, and inclined to open their Hearts

to the Poor and Needy.

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Mean while, feeing we cannot reap the Fruits of this Charity, nor enjoy the Royal Bounty of his Majesty till two Years hence, we shall lay out for this Purpose whatever we can possibly spare from our Salary, and perhaps take up fome Money upon Interest from the Malabarians; to the End we may, without any Loss of time, make the necessary Preparation, both for fettling our Charity-School on a better Foot; and what is more, for getting a confiderable Number of Books transcribed for the Use of the Heathens. Should we be enabled in time, to build a convenient House as well for our Habitation, as for our Church and School, it would undoubtedly prove highly ferviceable for furthering the Work in Hand. We have also been considering, whether it might not be expedient with our own Hand, neatly to transcribe the Fundamentals of our Religion, and with a handsome Present transmit them to the King of the Malabarians, called Tanjour, petitioning him withal, to examine and ponder the Contents thereof, with the wifest of his Men; and after due Examination, to favour 'em with his Protection, and so let 'em freely pass in the Dominions subject to him.

And now, dear Friends, let a plentiful Bleffing come to us over Water; and affare your selves, that the Lord will reward you an Hundred Fold. We have drawn up certain Treposals, and therein delivered our Thoughts, about a fuccessful way of carrying on this De-

#### 40 Of the Impediments obstructing, &c.

fign, and fent it to Copenhague. May the Lord gloriously display his great Name, in these latter times, over the whole Face of the Earth! May he bestow such a Measure of Grace and holy Boldness upon us his unworthy Servants here among the Heathens, as shall make us able to rescue, by the Gracious Influence of his Spirit, many Souls from their natural Ignorance, and bring 'em to a faving Knowledge of Christ! The same God be pleased also to fecond your Endeavours in carrying on his Work. Remember us and our Heathens in your daily Prayers. My dear Fellow-Labourer Mr. Plutscho, and my Servant Modaliapa, the first Fruits of the Heathens, send their kind Greeting to you in the Lord, &c. I remain,

Yours,

In the East-Indies, at Tranquebar, October 1. 1706.

B. Z.

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LETTER

#### LETTER VI.

A particular Providence attends the Missionaries in converting a Malabarian Gentleman. His Notions about the Malabarian Gods, and Questions concerning the Christian Religion. Evident Traces of God's Providence attending their Ministry. How they are introduced into the Acquaintance of the King.

YOU may perhaps still remember the Words spoken once while we were yet with you: If the Lord should be pleased to grant us the Conversion but of one Soul among the Heathens, we should think our Voyage sufficiently rewarded. Now seeing our Desire has been answered thus far, I could not but impart these glad Tidings to the Praise

of God, and your own Satisfaction.

As foon as we came to Anchor here, a pretty young Man of the Malabarian Race coming to our Ship, made fome Inquiry about us, and asked me: Whether I would not take him to be my Servant? Whereupon I confulted with my Collegue, and we both thought it to be a Providence; and fo took him into our Service. His Name is Modaliapa, of about Twenty Years of Age. His Mother being still alive, is of good Extraction; her Grand-Father having been a Prince of this Country. His Father served the East-India Company here, and got a great deal of Wealth:

But

#### 42 Of some particular Providences

But before he died, he gave all away to the Company, with this Request, that they would employ his Son in their Service, and see him well educated. And he deposited a certain Sum of Money for this Purpose. But all being come to nothing, both his own and his Mother's Estate being lost or consumed, this young Man hath been reduced to such a low Condition, that he is fain to go to Service for his Livelihood.

This young Malabarian, after he had been with us for about Eight Days, and feen our Life and Conversation, became extraordinary kind to us, infomuch that he would ask in the Portuguele Tongue, (which he understands very well) whether he might not stay always with us, and go over one time or other to Europe? We replied: If this was his earnest Defire, he ought then to imbrace the Christian Religion, and learn our Language. He faid: As for the Christian Religion, he would first be instructed in the fundamental Principles thereof, and get a competent Knowledge of our way of Worship. But as for the High-Dutch, he fell to it immediately, beginning now to read and speak many things pretty well. We at that time understood but little Portuguese; which obliged us in our Applications to him, to make use of Images, and to convey the Signification of things to his Mind by outward objects and Representations. However, we employed fome others now and then to inform him in several Points relating to Religion, especially in the Doctrine of the only true God, and his Son Jefus Christ, with the Holy Spirit : Likewise in the Doctrine of our Misery and fallen Condition, &c. This made fuch an Impression upon him, that

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he freely confessed, the way of Worship used by the Malabarians, was erroneous, and that of the Christians true. In all this he expressed himself with so much Ingenuity and good Sense, that I was surprised thereat, as expecting no such

thing from a Heathen.

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The 25th of July, one visited us, who was throughly acquainted with the Portuguese Lan-To him Modaliana applying himself in Discourse, began to talk of the Kings in Europe, rehearling them all over one after another. gave him to understand by that Friend, who likewife spoke German, that true and real Christians were spiritual Kings, and Inheritors of many glorious Possessions purchased by Christ. His Answer was, " He believed all this; but faid, that in this " Dignity fuch only had an Interest, as had here " constantly conversed with God, and been en-" tirely bent upon an holy Life. He faid: he " knew also, that a King placed on his Throne, " and a Beggar in his Rags, had all one Pedegree; " nay, he knew and believed, that this outward " Life was not the true Life, but that which is " to come; where there would be no fuch Diffin-" ction of Degrees, as there was now observed in " the World betwixt Kings and Peafants, Blacks " and Blanks. I caused him further to be ask'd, Whether he believed only one God? He replied: "There was no more but One, who " had created him, with all other things in the "World besides, and to this God he belonged, " as well as the Blanks or Christians, notwith-" ftanding the Blackness of his bodily Shape, " whereby he was diftinguish'd from them. He said: " This God was a Rewarder of Good, and " a Pu-

### 44 Of some particular Providences

a Punisher of Evil, and that he heartily endeavour'd to be nearer acquainted with him. All this he said, he was so fully convinced of, that no body should be able to argue him out on't.

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After this he was asked again: Whether he did own the Malabar Idols to be true Gods, and confequently as fuch to be worshipped? He anfwered No: " Adding, a Man could be no "God, much less coin Gods to himself. knew well enough, that the Malabarians were " not in the way leading to a happy Life. faid; that very few of his Countrymen knew any thing of this. And he was shy as yet to " speak to them about it, knowing they would cry him down for a Liar, and do him all the " Mischief they could. I ask'd him again, what he believed of Jesus Christ, and of the Doctrine of the Christian Religion? " I am, quoth he, not fully instructed in this matter, and therefore can't at prefent give any fatisfactory Account thereof; but I heartily defire to have it explained to me, and to be taught fuch Things as "I am yet unacquainted with. He was asked again, whether after a folid Conviction of the Truth of Christianity, he was resolved, rather to renounce all that he had in the World, nay, rather to fuffer Banishment from all his Friends and Relations upon Account of this faving Knowledge, than to enjoy some transitory Pleafores here, and afterwards be eternally lost with his Idolatrous Countrymen? In answer to this he alledged feveral weighty Reasons, why he could not refolve upon that as yet; viz. because he defired first to have a thorough Conviction

of all those Principles, the Christians did believe and own to be true. He said: "It wou'd
"but make a great Noise among the Malaba"rians, if he should suffer himself to be baptized
"fo soon, and yet at the same time not to be
"able to give any sufficient reason for his doing
"so. Wherefore he had rather put it off, till
"he was able, with solid Grounds, to demon-

" ftrate that Truth he was initiated into.

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Hereupon he gave us an Account of many wonderful Trials and Providences he had paffed through. He told us : " That his Neck, Hands " and Feet, had formerly been all adorned with " Gold Chains; but that he was brought now " to fuch a low Ebb, as to be willing to ferve " others, tho' he himself had heretofore a long " Train of Slaves attending him. However, he " protested, that under all these Disasters he " was very easie, knowing they had done him a " great deal of good. He faid: As a Man had " brought nothing into the World, so he could " take nothing with him at his going out on't, " besides his own Soul, and the good he had done " during his Stay in it." Then was related to him the Life of Joseph, and the marvellous Footsteps of Providence he had met with. How often he feemed to border upon the very brink of Destruction, but was foon after wonderfully raifed again by an overruling Providence. By this we fuggested to him, that he likewise should entirely rely upon the Goodness of God, henceforth fincerely fearing him, and earnestly endeavouring to become intimately acquainted with Jefus Christ, whose Type Joseph had been. And then no doubt, but the Lord would give him

#### 46 Of some particular Providences

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Body.

The 30th of July, I took a Walk with him into the Country quite alone. And truly, I had then many a useful Discourse with him. The Sun most brightly shining upon us, I asked him, among other Things, whether the Malabarians did worship the Sun like one of their God's? He faid, they did: But as for me, faid he, I own the Sun to be only a Creature of the Great God. He added: " As fure as I am, that the way we are walking in, is the right way, and all other ways, in relation to the Place we are go-" ing to, are wrong; fo fully I am also convinced, that all that I have heard and feen " from you, is right and true; but our heathen-" ish Worship, erroneous and utterly displeasing " to God." I told him on this Occasion, that our forefathers in Europe had been formerly as blind Heathens as they were now; but that in Christ's time, and the succeeding Ages, they had been at length converted from their Dark. ness to the Holy Gospel; and that the same God, even at this Day, freely offer'd his Grace to the Malabarians, together with other Heathens, for their Conversion, willing that all might be faved. This he liftened to with great Attention, but could not forbear to fay: that almost all the Christians led a more vicious Life than the Malabarians did themselves. I answer'd, he should not suffer the scandalous Life of Christians to divert him from that Work he was call'd to: On the other Hand, he should mind our Life and Doctrine, improving more and more that little spark of Light, which God, for the Good

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Good of his Soul, had already kindled in him; and then he wou'd foon come to know the Difference between a true and a false Christian. Besides this, we had many other Discourses, too long to be inserted here: As one concerning the great Glory which they enjoy that heartily fear God, and have Communion with the Lord Jesus Christ, &c. At length, after a profound Conviction of these Truths, he declared: That he was willing to live and to die with me, desiring nothing more in this World, than what is just necessary for maintaining his Body, provided he might but partake of what he had heard, and what he was so lively affected with.

From that Day, we spared no Labour, carefully to instruct him in the Word of God. What Discourses have happen'd betwixt us and him on this Occasion, you might perhaps read with no fmall Pleasure and Satisfaction: But they wou'd afford matter for more than Twenty Sheets of Paper. He daily proposes such Questions to us, as we are aftonished at. As for Instance: "Whether God had not been powerful enough " in himself to receive fall'n Mankind into his " favour, without fending his Son? Why Christ " was obliged to fuffer, and to die on that Ac-" count? How Christ was born without Sin " quite alone, feeing that the general Birth of " Men was polluted therewith? Why there had " been no Christians from the beginning of the " World? Whether God cou'd not compel " Men by force into his Service? Whether " Christ cou'd not wholly destroy the Devil at " once, and keep Peace upon Earth, in spight of " all his restless Insults and Devices? Why all

" Christians were not faved? Why the Num-

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### 48 Of Some particular Providences

ber of Christians was so very small? Why one Man could not live as pioufly and relie giously as another? From whence so many " Sects had sprung up among the Christians? " From whence the Mahometans had their Rife? Whether some of the Heathens, leading a ce religious Life, according to their Ability, could not be faved without the Knowledge of Christ? Whether the Christians in Europe did live as wicked Lives as those in the East-" Indies? Whether other Christians were ig-" norant of that which we taught daily? Why " Baptism was so necessary for entring into the christian Religion, since many, notwithstand-" ing their Baptisin, were damned? Whether God loved the Blacks (after being become " Christians) as well as the Blanks or White " Nations? In what the Life and Doctrine of " Christ did chiefly consist? &c.

In these and many other Questions of that Nature we have partly instructed him our selves, partly by the Help of an Interpreter, when perhaps we wanted one Word or other in Portuguele, to express our Meaning to him. But by daily Exercise he has now already gained so much of the High-Dutch, and we so much of the Portuguele, that we can make thift to understand one another, he being at the same time our Interpreter to the Malabarians. He has studied five Years in the Malabarick-Schools, and is pretty well versed in their Theology, Philosophy, Arithmetick and fair Writing. But to render him more accomplish'd in every thing, that in time he may prove ferviceable to us, in translating Books, and in performing other useful Services, I keep a particular School-Master for him, who

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is imployed with him the whole Day. 'Tis true he proves very chargeable to me; but fince he shews so great an Inclination to go over to Europe, and offers to stay with me constantly, I think he may be as useful to his Country-people by being in Europe, as he possibly cou'd be here, viz. by keeping a fettled Correspondence with them, and putting forth fuch Books, in the Malabarian Language, as treat upon true and fub-

stantial points of Christianity.

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Besides him, we have two other Malabarians, who are willing both to ferve us, and to be instructed in the Principles of Christianity: But the Parents of the one declared against it. And though he intends wholly to leave 'em, and to own us for his Parents; yet we hitherto have all along avoided the making any Bustle or Noise among the Malabarians, lest, by an unseasonable Zeal, we might dash 'em at once, and prejudice 'em against coming near us again. Last Night a Gentlewoman coming to visit us, brought a Present of Malabar Sweet-Meats, expressing withal a great Love and Kindness Discoursing with her, we told her, among other Things, that Christians had their best Gifts and Refreshments laid up for 'em in the World to come; whereupon she defired us to pray for her, that she might be there with us one Time, and take part of those exquisite Blessings of God. We entertained her besides with many other good Discourses, whereby she was so lively affected, that she offer'd to be our Slave, though she is of a noble Pedigree.

May God bring her Soul over to the Obedience of Faith, and vouchsafe her to be one of the First Fruits of the Heathens! Our being settled here

is known almost over the whole Country; nor is King Tanjour any longer unacquainted therewith. One of his Officers paying us a Visit the

Help of an interpreter, wherewith he seem'd to be very well pleased. He asked us, whether we had not a mind to see the Country? If we had, he wou'd send us a Troop of Thirty Soldiers, as a Safe-Guard to attend us. He offer'd also to

write to the King on our behalf, and make way for cultivating a good Correspondence with him.

Moreover we find by Experience, that for propagating the Gospel among the Heathens, next to the GRACE of GOD, nothing is more expedient (as for any outward Help,) than a blameless Life, and a seasonable Supplie of Money for establishing all manner of good Foundations. We defign to draw up a certain Scheme or Proposal about carrying on this Work, and to lay it before His Majesty the King of Denmark. It were to be wish'd, that all Protestant Princes in Europe, would join hand in hand together for pushing on a Work tending to the Conversion of so many Millions of ignorant Souls; or at least come in by little and little, to promote fo laudable Defigns as thefe. Surely God would undoubtedly fecond fo noble Instruments, entirely bent upon the advancing of his Kingdom. And from this you may gather, that God has not left us quite without a Bleffing in these small Steps, we have taken towards fettling this Work. Remember us in your Prayers incessantly, &c. I remain

Yours, &c.

East-Indies, Sept.

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#### LETTER VII.

Containing a short Rehearsal of the Account given in the preceding Letters. Writ to a Friend without Berlin.

A FTER I safely arrived here, under the Protection of God, with Mr. Plutscho my Collegue and Fellow-Labourer; and having now for fome time conversed with the Malabar-Heathens, I fee on one hand a headstrong Difficulty obstructing the Work of their Conversion; And on the other, some Possibility for obtaining nevertheless the End, for which we are fent hither by His Majesty the King of Denmark. I would not fail then to impart unto you the fignal Mercies of God I have hitherto enjoy'd; that you and other Well-wishers to the Design may have the greater Opportunity for praising the Lord on our behalf. 'Tis true that at our Arrival here, we were like to be much cast down, by reason of finding every thing vitiated and corrupted among the Pagans, by the Scandalous Life of our Christians. Besides this, we perceived soon enough, that our Attempt upon the Conversion of the Heathens, feemed to the greater part of the Christians themselves a ridiculous piece of Work; and some did not stick to discover their utter Dislike of an Undertaking of this Nature.

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But notwithstanding all this, we continued in daily Prayers and Supplications to God; be-E 2 feeching

## 52 A Rehearsal of the preceding Letters.

feeching him, that, fince we had so little Aid and Encouragement to expect from Men, He himself wou'd open a Door unto us, and favour us the more with his wonted Mercy and Goodness, which then commonly begins to act, when

Things feem to be at the worst.

Hereupon the Lord was pleased powerfully to fupport us by a comfortable Instance of his Providence, affuring us thereby that he himself wou'd bear witness to our Ministry among the Hea-As foon as we arrived in these Parts, a young Malabarian coming on board our Ship, ask'd us, whether we wou'd not take him for our Servant? We looking upon this as the Finger of God, readily receiv'd him into our Service. After he had been eight Days with us, and feen our Life and Conversation, he asked, whether he might not stay with us constantly, and one time or other attend us to Europe? We told him, though this might be easily granted; yet that in order hereunto, he ought to ingage in the Christian Religion, and to apply himself to learn our Language. We found him very well disposed towards it; though he defired first, to be instructed in the Principles of Christianity. A fuller Account you'll fee in some Letters fent to Berlin, concerning both these and some other Circumstances, relating to our Design. We were visited every Day by the Malabar Pagans, but cou'd then talk but little with them, having been destitute, on board the Ship, of all manner of Opportunities to learn any other Language besides the Danish. For this reason, we soon after our Arrival employ'd most of our time in learning the Portuguese; and we have by this time made

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### A Rehearfal of the preceding Letters. 53

To confiderable a Progress in it, that we are able both to speak and to take down in writing every Thing, that may prove conducive to our Delign. Afterwards we began also, to apply our felves to the Malabarick Language, maintaining for this Purpose a particular School-master, together with a little School in our House; and we hope, under God's Affistance, to overcome in time all the Difficulties that furround us as yet. We have composed already a small Tract containing the Substance of the Christian Principles, with the Lord's Frayer, and a Petition for true Conversion; being first written in Portuguese, and after translated into Malabarick, a Copy whereof I fend you here. We have likewise met with Opportunity enough to declare the Order of Salvation by Word of Mouth to these Heathens; if not for their faving Conversion, yet for a Teftimony, that God hath been pleased to offer them his Grace for that Purpose.

Thus in this small Compass of time there have been Motions both among Christians and Pagans, tending to a Conviction of their Souls: And our Work has been spread so far in the Country round about, that our Intention can't be longer a Secret to King Tanjour himself; One of his Ossicers having visited us not long ago, with whom we have ever since kept up a Correspondence by Letters, and I am just now sending my Servant Modaliapa to him about the Dispatch of a certain Assair. A few Days ago we delivered a Memorial to the Governour here, intreating him, to order all the Protestant Inhabitants of this Place, to send their Slaves two Hours a Day, on purpose to be instructed in sound Principles of Religion,

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## 54 A Rehearfal of the preceding Letters.

and afterwards initiated by Baptism into the Communion with Jesus Christ. Hereupon the Governour visited us himself, and promised to send 'em shortly. He knows, that we have Orders to write to his Majesty as often as an Opportunity offers, and to give a conscientious Account of all such Things, as either might obstruct, or fa-

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cilitate the Work we are about.

There are abundance of Germans here, who often have defired us to preach once a Week to them; the like being also urged at first by the Governour himself: But the thing has hitherto met with various Obstacles. This has made us resolve at last, by erecting a little Church, for the Benefit of the Heathens in our own House, to feek an Opportunity, if not perhaps to preach, yet at least to catechize in the Portuguese Tongue. And then we may contrive also a way to serve our Countrymen once or twice a Week, as they defired, endeavouring to declare, both to Chrifrians and Pagans, the Truth of the Gospel of Christ. And though we should undergo great Persecutions on this Account, as in all likelihood we shall; yet all this, as it usually doth, may rather spread, than hinder the Work of God. We have refigned our felves to the Guidance of God, hoping that under his gracious Influence we shall be ready to seal the Testimony of the Gospel with our own Blood, if the Lord should be pleased to dignify us with so glorious a

I often remember the Words you were pleafed to tell me, when I one time expressed my Readiness to go to some distant Countries upon a good Design, but was then hindred by a bodily

#### A Rebearfal of the preceding Letters. 55

dily Indisposition. You said then, to my no small Comfort: If we could gain but one Soul to the Lord among such a Multitude of wild Pagans, it would be as much as if we did win Hundreds in Europe; These being provided with Means sufficient to work out their Conversion, which are so greatly wanted among the Heathens here. Befides this, it has oftentimes made a comfortable Impression upon my Mind, what Mr. N. left me for a Memorial in my Paper Book to this Effect: Ideo nos facti sumus Christiani, ut plus de futura, quam de hac vita laboremus. "For " this reason, we are made Christians, that we shou'd " be more bent upon the Life to come, than upon " the present. This is my daily Memorandum, left I shou'd perhaps forget to consecrate my Life and Actions entirely to an invisible Eternity, little minding the World, either in its Glory and Smiles, or in its Frowns and Afflictions.

My dear Fellow-Labourer is of the fame Temper with me. We daily put one another in Mind of this Duty, in order to carry on the Work with united Hearts and Hands, endeavouring to enlarge the Kingdom of Christ both in our selves and among the Heathens we are fent to. Besides this, we find a great Comfort in the gracious Promises of God, and in the Prayers of many Souls in Europe. As for these Malabar-Heathens, we must needs say, they are a People of a great deal of Wit and Understanding, and will not be convinced but with Wisdom and Discretion. They have an exact Analogy and Coherence in all the fabulous Principles of their Faith. As for a Future Life, they have stronger Impressions, than our Atheistical Christians.

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#### 56 A Rekearsal of the preceding L etters.

They have many Books, which they pretend to have been deliver'd to them by their Gods, as we believe the Scriptures to be delivered to us by our God. Their Books are stuffed with abundance of pleasant Fables and witty Inventions concerning the Lives of their Gods. They afford Variety of pretty Stories, about the World to come. And at this rate, the Word of God, which we propose, seems to them to contain

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nothing but dry and infipid Notions.

However, in the midst of these exorbitant Fancies and Delusions, they lead a very quiet, honest and virtuous Life, by the meer Influence of their natural Abilities; infinitely outdoing our falle Christians, and superficial Pretenders to a better fort of Religion. They are wont to pay a great Deference to their Gods. When lately in the abovesaid Translation of the Christian Principles, a passage happened to be, shewing how we might become Children and Friends of God, our Schoolmaster startled at so bold a Saying, and offer'd to put in, instead of that Expression, that God might allow us to kifs his Feet. They own only one Divine Being, but fay, that the fame did branch it self out into many other Gods bothin Heaven and Earth, for the constant Support and Government of Mankind. Yesterday taking a Walk in the Country, we came to an Idol-Temple, wherein Ispara's Lady (he being one of their first-rate Gods) is worshipped. Her ladyship was surrounded with abundance of other Gods made of Porcellain. We, being deeply affected with the Sight of so foppish a Set of Gods, threw some down to the Ground, and striking off the Heads of others, endeavour'd to convince this deluded

#### A Rehearfal of the preceding Letters. 57

luded People that their Images were nothing but impotent and filly Idols, utterly unable to protect themselves, and much less their Worshippers. But one of their Wathyjan, or Doctors of Divinity, happening to be present, replied: They did not hold 'em to be Gods, but only God's Soldiers, or Life-Guard-Men. At last, we convinced him so far, that he was forced to own these things to be meer Fooleries; but said withal, that the Design of 'em was to lead the meaner and duller sort of People, by looking on these Images, up to the

Contemplation of the Life to come.

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We have often feen Thousands of these idolatrous Images crouded together in one Place. We have often convinced them, that the whole Pack of these Idolets, and all the Worship grounded thereon, is false and foppish. However, they spin out abundance of little Evasions, and offer in their Defence, many things to upbraid the Christians with, as inconsistent with the Opinion they have of God. One of the most obstinate Prejudices is, the abominable wicked Life of the Christians here. This has inspired the Heathen with an utter Detestation and Abhorrency of all Notions, that feem to border upon Chriflianity; supposing the Christians to be the vilest and most corrupted People under the Sun. This made them frequently ask us: Whether the Christians led as wicked Lives in Europe, as they did in the East-Indies? To which, if we should answer in plain Terms, and lay things before 'em as they be, we should but render the Work of their Conversion the more difficult. neither eat nor drink with Christians; nay, they don't suffer them to come to their Houses.

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#### 38 A Rehearfal of the preceding Letters.

If any one refolves upon entring into our Religion, he must forthwith quit all his Estate and Relations, and fuffer himself to be insulted as the vilest and most despicable Fellow in the World. And truly, all these things, you'll say, must needs greatly obstruct their Conversion. God alone is here able to do the Work by his Power, and make that possible, which appears to our Eyes as altogether impoffible. We must needs fay, that the erecting of a Charity-School, and buying up some Malabar-Children for that Purpose, wou'd prove highly advantageous to the Defign. By these Means fome might be made fit in Time, to lend a helping Hand, if not to us, yet perhaps to those that might come after us, and prosecute the same Business we are now engaged in. In order to this, we have begun to fet up a small School already; and are refolved besides, to compile a plain and easie System of the Christian Do-Etrine in the Portuguese Tongue; and see it afterwards translated into the Country-Language, that it may be the better difperfed among the People. And by these Means we hope to conem, how earnestly God endeavoureth their Conversion, having no Pleasure to see them perish in their wild Unbelief and Stupidity. Pray remember us in your Prayers. I am

Yours,

In the East-Indies at Tranquebar, upon the Coast of Coromandel, Octob. the 16th, 1706.

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#### LETTER VIII.

The Sufferings of the Malabarians, after their Conversion to Christianity. A Charity-School set up by the Missionaries. The way of Printing in that Country. An humble Request for being supported with seasonable Remittances of Money to carry on the Design.

As the God of all Mercy has been pleased to turn himself, with the joy sul Tidings of the Gospel, to the poor deluded Heathens, called the Malabarians; (even as he did heretofore graciously look upon our Fathers, then Heathens too:) So we are in Duty bound humbly to acknowledge both the Mercy bestowed on our Fathers, and by that means on us, and this new Gospel-Visitation shining forth upon these Heathens; most heartily beseeching the God of Heaven; that he would be pleased, more and more, to display the Fragrancy of his Gospes, which is the Power of God unto Salvation, to every one that believeth, both unto us in the Church, and to those that are as yet without it.

Besides

#### 60 An Humble Request of the Missionaries,

Besides these Endeavours, tending more nearly to the Good of their Souls, it will be but reasonable, to support also this poor People in their Bodily Straits, with real Love and Kind. ness, viz. That such of 'em as, by the gracious Operation of God's Spirit, embrace the Christi. an Faith, may find wherewithal to maintain themselves. The Truth is, that as the Primitive Christians lost their Friends, by going over to this Religion; so the Malabarians, by engag. ing in Christianity, are not only turned out of their Estates, but also entirely banished from all their old Acquaintance, fo that they must expect no manner of Favour from any Malabarian whatfoever; though otherwise the Impulse of natural Charity be arrived to that Degree in this People, that you may fooner find a Hundred Poor among Christians, than one Malabarian begging his Bread at another Man's Door. Nay, they are so far exasperated against fuch as from among them come over to us, that they use to call them Racker, which imports no less than the very Dregs of a Nation. Hence they don't Rick in their furious Outrages to perfecute them, to beat 'em violently, to hurry 'em away, and now and then to kill 'em outright; exceedingly imbittered against those that are dately become Christians.

No less is required to carry on, in the midst of so wild and disorderly a People, that Charity-School, which, for facilitating the whole Design, we have set up of late, according as our Circumstances would allow. For the right settling and increasing whereof, we must buy such Children, (and this now and then at a high Rate too,)

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For seasonable Supplies of Money. 61

as their Parents are willing to part with; which one time Necessity obliges them to; another time perhaps some other Reasons, which God knows. For the East-India Company has made an Order, not to buy any Children from those Kidnappers, that secretly use to convey away young Children, to the great Grief of their Parents, and to sell 'em again, for a little Money, to accomplish some sinister End or other they have in view. Not to enumerate now some other chargeable Circumstances attending our Efforts in this Country.

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Their Language is both hard and variable. Whatever of the Fundamental Points of Christianity is necessary for 'em to know, must first be put into the Portuguese Language, and out of that done again into Malabarick. And whereas the Art of Printing is not known in these Parts, Tranfcribing must supply the Place of the Press. Upon the whole, you fee, that as our Charity-School cannot well go forward without taking in fome Men to affift us; fo the whole Defign can't advance, without imploying more Hands, first to translate, and then with some Iron Tools to print upon Leaves of Palm-Trees fuch things as are thought useful for Edification: That fo at last, by the Concurrence of such Helps, the Word of God may the easier be spread among em; and, as a living Seed, under the gracious Influence of the Spirit of God, spring up in their Hearts. In the mean time we apply our selves intirely to get the Language to Perfedion; and to qualifie our felves, to deliver in time, by Word of Mouth, fuch Truths as concern the Welfare of these poor ignorant Souls.

#### 62 An Humble Request of the Missionaries,

We hope indeed that His Majesty the King of Denmark, at our most humble Request, will be pleased to second us with a seasonable Re-However, the more hearty Prayers and generous Alms meet in fo promising an Undertaking, the more the whole Defign will be rendred effectual. And fince it has been the Will of God, by the means of our most gracious King, to chuse us for this Work; we shall, for our part, endeavour to our utmost, faithfully to discharge this Duty, and to affist these People both in their spiritual and bodily Wants, according to that Measure of Grace, the Lord shall be pleased to bestow upon us; nav, even if this our Service should be attended with the Loss of our natural Life it self. However. we cannot but implore our Fellow-Christians support us with their Charity, in fo preffing a Necessity. We follow herein the Example of the Apostles themselves, who, being under the fame Circumstances, most deeply laid to Heart the Care for the Poor in the feveral Churches, the Management whereof was committed to their Trust.

Induced by these and the like Motives, we, the unworthy Servants of the Word among the Heathens most heartily intreat those Souls, that are made partakers of the Love of God, seafonably to relieve us, or rather, such of this Nation, as by embracing the Religion of our Lord, are reduced to Want and Poverty. They will thereby shew forth one of the noblest Evidences of that Faith, which worketh through Love. And that you should do so, is not only the Will of God, requiring both bodily and spiritual Assistance.

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## For seasonable Supplies of Money. 63

stance at your Hands, for the Relief of your Fellow-Christians; but it will prove also a Mean, to render the Name of Christ more glorious among the Heathens, which has been blasphemed hitherto among 'em, by the uncharitable and vicious Conduct of many Christians conversing with them.

Alas, dear Souls! Who would not endeavour, readily to perform the Will of him, who in his Son has loved us from all Eternity? And who would not lay hold on any Opportunity, to magnify the Name of him, who not only has born infinite Love to us and our Fathers, by bringing us over to the glorious Light of the Gofpel, from heathenish Darkness; but still continues plentifully to pour out his Bleffing upon us in heavenly things. Dear Fellow-Christians! Since we enjoy so many Benefits from the Hand of God, let us return a fincere Gratitude to him, who is the Spring of all Goodness, and a compassionate Love to our Neighbour that stands in need of our Help. We shall reap a Thousand-Fold hereafter in Heaven, from what has been fown in Singleness of Faith here upon Earth. Let us, while we have any Time left, do Good to others; and not make our Selves unworthy of that Benediction and Reward, that is laid up for them, that have not disdained to serve Christ in his poor and indigent Members. The Lord is faithful! What we do to those, he takes as done to himself. Nay, he bears such a tender Regard to all who are willing to communicate; that the least Mite, or Cup of cold Water, shall be rewarded. These he will confess

#### 64 A Request of the Missionaries, &c.

fess before all Angels and Saints, saying: Come unto me, ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an hungred, &c. We remain

Yours

Dated in the East-Indies at Tranquebar, upon the Coast of Coromandel, Octob. 16. 1706.

Henry Plutscho,

Bartho. Ziegenbalgh,

Ministers of the Word among the Heathens.

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#### LETTER IX.

The Missionaries continue to learn the Malabarian Language, and to catechize therein. They build a Church, and preach both in the Malabarian and Portuguese Language. The Conversion of some Malabarians to the Christian Religion. Of some Necessaries they stand in need of, for carrying on the Work of God among the Heathens.

XTE have not been a little furprised, on Account of not having received any Letters from you this Year, at the Arrival of the last European Ships; after having writ to you both from the Cape of Good-Hope, and last Year from this Place in the East-Indies. Whatever the Reason be, neither I, nor my Fellow-Labourer, have been induced to believe this to be an Effect of any Neglect of our Friends in Europe; fince in the daily Discharge of our pastoral Function, we can't but feel the Concurrence of many Prayers of our Friends, whereof we reckon you to be the chief. And fince we remember you, not only in our Prayers, but even in our daily Conversation; we could not but give you an Account of the Rife and Progress of the Work we are fent hither about, and of the fignal Blef-

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fings of the Lord attending our Endeavours hitherto; in hopes, it may perhaps afford some

Edification both to you and to others.

Last Year, when the Ships returned to Europe, I fell dangerously ill; and the Distemper holding me above a Month, made me pine away to that degree, that both my felf, and others with me, began to despair of my Recovery. However, the Lord having been graciously pleased once more to restore me, it has now so much the more excited me, entirely to spend the rest of my Days in the Service of God, by how much the less my Health was expected. My dear Collegue having renewed with me this Refolution, we began afresh to apply our selves to the Work we were fent about, notwithstanding the many Oppositions we are like to encounter; most certainly believing, that God would never forfake us in a Work fincerely begun for his Glory.

Our chief Care was now to learn the Malabarian I anguage, after being pretty well versed in the Portuguese. To facilitate this Design, we maintained a Malabarian School-Master in our House: but still we were in the Dark, as to the Words themselves, and the genuine Construction thereof; he being only able to teach us to

read and write; but knowing nothing of the Portuguese, he could not give us any satisfactory Inlet into the hardest Constructions of this Language. Soon after we fell acquainted with a Malabarian, who heretofore had serv'd the East-India Company; and besides his own Language.

India Company; and besides his own Language, he spoke Portuguese, Danish, High and Low Dutch fuently enough. This Man we hired, to be our

I ranslator; and by this Means we made a choice

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Collection of some Thousands of Malabarian Words, which we got presently by heart. after we fell to the Declenfions and Conjugations. and began to read Books in this Language. all this went on successfully, by the Bleffing of Our Governour hereupon procured us fome Rudiments of a Malabarian Grammar, drawn up by a Missionary, sent hither by the French King. Besides this, we met with some Books, writ in Malabarick by Roman-Catholicks; which, though they were stocked with many pernicious Errors, have however contributed a great deal towards the better imbibing this Language, by furnishing us with fuch Words as did favour of a more Christian Stile and Temper; we being not a little put to it, how to find Words expressive enough for the Delivery of spiritual Doctrines, and yet cleared from the Leven of heathenish Fancies and Superstitions.

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The best of these Books contained a Collection of the Gospel-Lessons, which proved very useful ous. This we first perused, picking out all such Words and Phrases as were fit for our Design; and after they were imprinted upon our Memory, we practically apply'd 'em in our daily Life and Conversation. After this, we went also through everal other Books. And by this Means I made uch Advances within the Compass of Eight lonths, that by the Assistance of Divine Grace, I as able to read, to write, to talk, and to underand this hard Language, if delivered by others. Ir. Plutscho hath likewise made a considerable rogress therein; tho' indeed a Country so hot as his, doth not permit too fervent an Application fthe Head. However, we thought it necessary,

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he has spent two Hours daily, in catechizing in Portuguese, as I have in Malabarick.

Soon after our Arrival here, some well-dispofed Germans entreated us, to give 'em some good Instructions out of the Word of God. were glad of this Opportunity, and fet up an Exercise of Piety in our own House. On the fame Day we were to begin, the Governour fent for us to Dinner; and having discoursed the Point with us, he faid: That he neither could, nor intended to hinder any way the Work we were about; though he could be more glad, to see it publickly done in the Danish Church We replied: We would begin in our own House, till we received further Orders from Coming home, we found the House crouded with People, to hear the Word of God, whom we readily ferved as well as we could. But some ill-disposed Men, highly displeased with our Defign, began to exclaim against it. However, this proved but a Means to draw more People to our House, and some even of the first Rank, would now and then come to hear us, so that the Room in our House was hardly big enough to hold them. At last the Governour fent his Secretary, and enquired, whether we had a Mind to preach once a Week in the Church here? We faid, we were ready for it at any Time, if we had but the Consent and Approbation of the Danish Ministers; which the Governour, after the Removal of some Obstacles, brought bi Ch Ai Do to Di Poi

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brought about at last. We presented the Danish Church with Two and Twenty Pfalm-Books. And from that time, viz. from the Month of December 1706. we have constantly continued to preach therein. We had abundance of Difficulties to struggle with in carrying this Point; but find now fuch a Bleffing springing up from thence, that it affords us matter of Joy and Comfort. By this Means we had now a fair Opportunity, to lay the Word of God before Heathens, Mahometans, and Christians. Truly, we often did not know, from whence to fetch the necessary Supplies, to Support both Spirit and Body; having been all along engaged from Morning till Night, to converse with all forts of People. But the Lord hath hitherto affifted us fo powerfully, that both Christians and Heathers begin to be convinced, that God is with we; especially since they fee, that by his Grace we endeavour to render our Life and Conversation conformable to the Doctrine we preach to them; which, as we find, leaves generally the strongest Impression upon Peoples Minds.

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We must needs say, that what we have unore dertaken hitherto, in Singleness of Heart, has irst been attended with the Conviction of many, and he Conversion of some Souls. The first of our aptismal Acts was solemnly performed in the Danish Church with Five Heathens, which were we hristned, after they had given an Account of all he Articles of the Christian Faith. This they any lid with such Readiness of Mind, that many oba- lid People were assamed thereat, and we our Goelves convinced, they had a found Sense of what
cles, bey outwardly performed. Nay, God hath asight fled us so far, that we have been able to build

a Church among the Malabarians here; which feems the more marvellous to us, the greater the Difficulties were we met with in bringing it about. We know very well, that the Difpensa. tion of the Gospel, in the New-Testament, requires chiefly an inward and invisible Worship, and that many of the Christians dote too much on a fine Set of outward Formalities, confined to Churches. However, fince God is a God of Order, and requireth to be worshipped both privately and publickly, we have been obliged to refolve upon raising a Church, for our greater Conveniency; our own House being on one Hand too small for preaching, catechizing, and administring the Sacraments; and the Heathens, on the other, too shy, to venture into the Churches of the Blanks, (so they call the Christians) fince these were generally adorned with fine Cloaths, and all manner of proud Apparel; but they themselves black, and wearing nothing but a thin Cloth to cover their Body.

We happened to fall acquainted with a Man of an eminent Family in this Country, who offered both to come over to our Religion, and to raise a Church at his own Charge for our Use; but there arose so many Contests and Broils about it, that he was forced, not only entirely to drop this Design, but to remove also from hence to another Place. Notwithstanding this Disappointment, we, in the Name of God, and in hopes of being supported by our King, laid the Foundation of a Church, bestowing thereon all whatever we could possibly spare from our yearly Pension. Every one that saw it, laughed at it as a silly and rash Design, and cried us down for Sots, ven-

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turing too boldly upon a thing, which, they thought, would certainly come to nothing. However, we profecuted our Defign in the Name of God, a Friend fending Fifty Rixdollars towards it. By this Forwardness of our Work, the Enemies were confounded, and fome of 'em did then contribute fomething themselves towards accomplishing the whole Affair; which proved no small Comfort to us. Thus is the Building finished at last, and fitted up for a Church-Congregation. It lies without the Town, in the Midst of a Multitude of Malabarians, near the High-Road, built all of Stone. It was confecrated the Fourteenth of August, which was the Eighth Sunday after Trinity, in the Presence of a great Conflux of Heathens, Mahometans and Christians; who had a Sermon preached to them both in Portuguese and in Malabarick.

This Solemnity was performed to the no small Aftonishment of abundance of People, who visibly discovered the Finger of God attending us all along in carrying on this Work. And thus we have now, for feven Weeks together, performed the publick Service in our ferusalem, (this being the Name we have given to our new-built Church) by Preaching, Catechizing, and administring the Sacrament of the Lord's-Supper. We continue also to preach every Wednesday, in our native Language, in the Danish Church, called Sion. Evety Sunday Morning we preach in our Church Portuguese, and in the Afternoon Malabarick, each Sermon being concluded with a short Catechizing of Children. The same is observed every Friday; only, that one Day we perform it in

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Malabarick, and the other in Portuguese. Multitudes

## 72 Of the Progress of this Work.

tudes of People flock together to hear us, Malabarians, Blacks, and Christians, every one being allowed to come in, let him be Heathen, Mahometan, Papist, or Protestant. However, our small Congregation more nearly committed to our Charge, have their particular Seats sitted up for them.

At this rate the Work of God runs on a main. Our Congregation consists of Sixty three Persons; and another is to be baptized to Morrow. We hope, more will fhortly come over, there being a pretty many up and down, that have already received a favourable Impression of the Christian Religion. There is a blind Man in our Congregation, endued with a large Meafure of the Spirit of God, who begins to be very ferviceable to us in the Catechizing of others. He has fuch an holy Zeal for Christianity, that every one is astonish'd at his fervent and affectionate Delivery in Points of Religion. We can't express, what a tender Love we bear to our new-planted Congregation. Nay, our Love is arrived to that degree; and our Forwardness to serve this Nation, is come to that pitch, that we are refolved to live and to die with them; though, according to the Tenour of our Engagement, we might have Liberty to return to Denmark after a Stay of three or five Years in this Country. At least, we can't harbour as yet any Thoughts of returning home, though we be daily exposed to the Persecutions of our Enemies on all sides, and taken up all the Day long with uninterrupted Business to carry on the Design once begun. I'm fure you wou'd wonder, if we shou'd give give fittion the fed only Woo Him fed not we to the Mal Rem

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give you an Account at large of all the Oppofitions we have met with hitherto. Yet all these Engines, set on work by the Devil, have only ferved the more glorioufly to display the Work of God, and to unite us the nearer to Him, who is the only Support of all the Diffrefsed. Heathens and Mahometans are kind enough to us, and love to be in our Company; notwithstanding we have all along laid open to them the Vanity of their idolatrous and fuperstitious Worship. But those that pretend to be Christians, and are worse than Heathens at the Bottom, have shewn us all the Spite and Malice they ever cou'd. However, there is a Remnant left among them too, that love to be

fincerely dealt with.

All our Endeavours are now entirely bent upon this, how we may be able to raise the Work to a higher Degree of Perfection. have fent some Proposals to his Danish Majesty relating to this Point. 'Tis true, the Grace of God is the Spring of all good Motions: But if this shou'd be accompanied with seasonable Supplies, and beneficial Contributions of publick-spirited Persons, we shou'd then be enabled to lay a firm Foundation for many noble Establishments, tending to a thorough Converfion of these wild and deluded Heathens. With the last Ship that failed from hence, we fent you a Letter, to prove the Sincerity and Formardness of the Love of our European Christians, in relation to the poor Heathens; and we hope, that at the Arrival of the next Ship, we shall receive a Bleffing from you. In the mean time, we defire you, to fend us some more Books, treating

## 74 Of the Progress of this Work.

treating upon the Life and Practice of Religion, together with Fifty Psalm-Books of Mr. New. man's Edition; some of our Countrymen beginning to relish good and spiritual Treatises. I don't question, but many well-disposed Souls, and Well-wishers to the publick Good, will gladly contribute something towards the Supply of our Wants. We have likewise desired, that Two Persons more might be sent over to assist us in the Work so happily begun. Remember us constantly in your Prayers. It wou'd afford us a great deal of Satisfaction, if we shou'd see you once here amongst our heathenish Flock, to hear us preach to them in the Portuguese, and their own Native Language, &c.

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In the East-Indies, as Tranquebar, Sept. 12. 1707.

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LETTER

#### LETTER X.

Some Presents of Malabarick Books

sent over by the Missionaries. An

Idol of Gold is transmitted to the King

of Denmark, for a Present. They

intreat the European Christians to as
sistem with Supplies of Money, Books,

and other Necessaries.

THE inclosed Letters will give an Account both to you, and to other Friends, how matters go with the Ministry we are entred upon among the Heathens. Since my last I fent to you, our Congregation is still increased, and we are in hopes of feeing it still more and more enlarged. I fend you here the Four Gospels done into Malabarick, after having them carefully perused according to the Original. To Mr. N. I fend a Catechism in the Malabarian Tongue, translated by mine own Hand. And you'll find here two Malabarick Sermons, preached by me in this Language, to be delivered to Mr. N. The other Eight Malabarick Sermons, preached in our new Church here, I would have fent to the Professors of Divinity at Hall: Befides which, you have here a finall Book, exactly transcrib'd in Malabarick Letters, and containing the Cofpels, as they are translated by Papists. This

### 76 Of Some particular Circumstances,

This I would have incorporated into the Cabinet of Rarities fet up in the Hospital at Hall.

My dear Collegue has begun to translate Mr. Freylinghausen's Fundamental System of Divinity, together with all the Scriptural Places quoted in it. I perceive, I shall in time express my felf as fluently in this heathenish Language, as in my own; the continual Practice of it rendring it more and more easy to me. When at Times I take a Walk in the Country, I am surrounded with Hundreds of Malabarians, to whom I can preach, whenever I please. They are wonderfully kind to me upon Account of their Language, and they like to argue with me about Points of Religion. 'Tis not long fince I had one of their Idols made of Gold, presented to me by fuch of the Malabarians as had received the Christian Faith. It had been worshipped in one of their Idol-Temples, but we made of late a Present of it to his Majesty the King of Denmark.

In the midst of this Town is a very spacious Building, which hath been heretofore the Palace of a Malabarian Prince. Shou'd we be so happy as to fee this put into our Hands, we shou'd then undoubtedly be able to enlarge our Charity-School, and render it more beneficial to a great many People. However, for the present, we are destitute of all necessary Supplies for carrying on the Work; being in daily Expectation of the happy Arrival of the Ships coming from Europe. I wish heartily, you wou'd fend us all forts of Authors, treating upon the feveral parts of Fhilosophy, and especially upon the Mathematicks, wherein some of the Pagans, as I find now, are pretty well versed. Truly, we don't design to

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stuffany Body's Brain with the useless Trash of Aristotle's Philosophy, though perhaps it may now and then prove some accidental Help for conveying good Notions to them about the fubstantial Points of the Christian Religion; true Divinity being the main Point we shall drive at in all our Conversation with 'em. Shou'd we be enabled to accomplish our Design in this, there is no question, but we should see a Commotion in the whole Malabarian Paganism; Some of 'em being convinced already, of the Sottiffness of their Way of Worship. Besides this, we wish we might be provided with Books treating on Church-History, on the various Religions in the World, and particularly on the Mahometans, whom we frequently converse with. Likewise, with an Acount of the Lives of pions Souls, and other Pieces of True and real Christianity. We don't doubt, but some will be willing to advance so useful a Design by generous Contributions.

Great is the Harvest, but the Number of true and faithful Labourers very small: And therefore we most heartily desire the Concurrence of your Prayers and Supplications. I have sent and dedicated a Book to his Majesty the King of Denmark, containing the Grammatical Rudiments of the Malabarick Tongue. You may perhaps get it sent to you from Coppenhague, by Means of the Reverend Dr. Lutkens. I had no Time to transcribe it my self, being obliged to send it away as soon as it was done, without keeping a Copy thereof for my own Use. It has added to it a Malabarick Vocabulary, containing the more Familiar Words of that Language, together with an easy Method to introduce one into

#### 78 Of some particular Circumstances, &c.

the general Knowledge thereof. Whateveryou design for us, must be sent to Coppenhague in the Month of September or October. Our hearty Service to all our Friends. My present Affairs increasing more and more, make me hasten to a Conclusion, remaining in all Sincerity,

Yours

Dated in the East-Indies at Tranquebar, upon the Coast of Coromandel, Octob. 7. 1707.

Bartho. Ziegenbalgh.

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Propagation of the Gospel in the EAST:

BEINGAN

# Account of the Progress

Made by fome

Missionaries at Tranquebar

INTHE

# EAST-INDIES,

FOR THE

#### CONVERSION

OFTHE

HEATHEN in MALABAR.

Of the Methods by them taken for effecting this Work; of the Obstructions they meet with; and of the Proposals which they make in order to promote it.

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PART II.

The Third Coition.

LONDON: Printed and Sold by Joseph Downing, in Bartholomew-Close near West-Smithfield, 1718.

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#### TOTHE

# READER.

Whereas God in his infinite Mercy hath been pleased in these latter Days, to inspire some Souls, with a more than ordinary Vigour, to carry on the Work of Reformation; the Effect resulting from thence, speaks already loud of so glorious and Christian an Enterprise. As I don't design to recite here at large the noble Effects those Efforts have produced in several Parts of Europe; (being obvious to every one that doth not wilfully shut his Eyes against it:) so I can't but take Notice of that enlarged Benignity, which hath mov'd some so far, as to go beyond the Borders of Christendom, and to scatter some Rays of Christian Knowledge, both upon the Eastern and Western Paganism.

It can't be expected, that in so small a Preface as this is designed to be, I should set forth the Usefulness of so generous a Design; much less that I should give an ample Account of the Success wherewith it hath been blessed already. However, I can't but mention in a sew Words, what hath been done in the EAST; and what might be surther effected, if the Design now in Hand, should, under the gracious Influence of the Lord, meet with a savourable Encouragement from the

Christian Nations in Europe.

In the Year 1705, the King of Denmark resolved to send some Missionaries to Tranquebar, upon the Coast

Coast of Coromandel, to attempt the Conversion of the Heathen in that Country. The University of HALL being applied to for furnishing able Persons, to undertake so hazardous an Enterprize, Two young Divines bred in that University, were singled out for this Purpose. Those having embarked about the latter End of November 1705, arrived at Tranquebar in July 1706. What Progress they have made, what Impediments they have met with in prosecuting the Design, and what a Train of singular Providences hath attended them hitherto, was published the first Time from their own Letters, for the Ediscation of the English Reader, in the Year 1709, and 1710.

Part I, and II.

But the Design did not end with those Two Labourers. They soon perceived how great the Harvest was in those Parts, and how few Hands, to carry on a Work of so great an Importance. Therefore at their earnest Sollicitation, Two more were sent after them. These arrived at the Cape of Good-Hope, in the Month of April 1709, and from thence gave an Account to their Friends in Denmark and Ger. many of what they thought useful for planting the Christian Faith in India. The Knowledge of the Portuguese Language, is in a special manner recommended by them as a ME ANS highly conducive for Propagating the Gospel in those Parts. This Motion is thought just and necessary: However, as the divine Seripture, and particularly the New Testament, wheremith they want to be supplied, is very scarce in that Tongue, or fold at least at a very high Rate, a new Impression will be required, to answer the End for which it is intended. And 'tis hoped some will lay to Heart so charitable a Design, and support the firk So happily begun in the East. By fuch a Return of the ritual Gifes, the Temporal Riches our European shave hit berto

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hitherto drawn from the Heathen World, would prove a greater Blessing to the Christians themselves, and our Religion would thereby in some Degree appear again like a City that is set on an Hill, and may be

seen at a Distance. \*

Nothing can be more productive of melting Impressions, than the Religion established by CHRIST. It Softens the Heart into most tender Inclinations. It is of a communicative and overflowing Nature; whereas "Wicked Men (to use the Words of a very worthy Writer, 1) " are of most narrow and confined Spi-" rits; they are so contracted by the pinching Parti-" cularities of earthly and created things, so impri-" foned in a dark Dungeon of Sensuality and Selfish-" ness, so straitned through their carnal Designs and " Ends, that they cannot fretch themselves, nor look " beyond the Horizon of Time and Sense." that is made Partaker of this divine Amplitude, will expose her self to Hazards and Difficulties, to prevent the eternal Ruin of others. And if this Love makes those that are rooted in it, lay down their Lives for the Brethren; then, without Doubt, such must be utter Strangers to it, as stick to lay down a little Money for those that are in the way to embrace it.

We see how eager those of the Romish Party are, to push on their Designs up and down the Heathen World, extending themselves from the East to the West. Nothing is by them more loudly objected against us, than the Conversions they have made both in East and

The New-Testament was printed in Portuguese accordingly in the Year 1712, by the Contribution of charitable Persons, and a good Number of Copies has been successively made over to Indian the Benefit of the Mission

5 Smith's Select Discourse, p. 394.

West-India, and the great Zeal of Numbers of their Clergy, ready to expose themselves to all manner of Perils, both by Sea and by Land, for the Propagation of the Christian Faith in the Insidel World. And it is well known, that some of 'em have boasted, (when they are maintaining theirs to be the Catholick Church) that their Loss in Europe, by what they call the Northern Heresy, has been more than made up by the Accession of such vast Numbers to their Communion, as within these Two last Centuries have been added to them, from among the Heathen Nations.

I know what the common Evasion of Protestants in Relation to the Popish Missionaries, is, VIZ. That they do not all upon a good Principle; that they have no other End in what they do, than to proec mote the Interest of their Party, and to aggrandize et the papal Authority; which at last would prove an Obstruction, rather than a real Advancement " of the Gospel of Christ." But as on one Hand, I don't design to justify the Conduct of all the Romin Missionaries; (their Method being generally too light, and unbecoming the Gravity of a Missionary of Christ;) so on the other, I can't see for what Reason, Protestants should not alt at all; because they observe others act irregularly. If the Popish Mishonaries act upon a selfish Foundation, then Protestants ought to act on a more solid One. If they act upon a partial Principle, Protestants ought to all upon a Principle more universal, more savouring of the Spirit of Christ, more raised on catholick Love and Benignity. If the Method of the Church of Rome seems to us too shallow, too deadish and superficial; then Protestants ought to carry it bigher, by bringing over their Converts to the Power of Religion as med as to the Form. If those acquiesce in a dead, though pompous

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pompous Performance of a ceremonious Worship; then it becomes us so much the more, to preach up an inward and vital Principle, sending forth good Works, as so many free and unconstrained Emanations. If those at the best, inform the Understanding only, and charge the Memory with a Sett of partial Sentiments; we ought not to take up there, but by a sincere Endeavour work up also the Will into a ready Compliance with the Commandments of God. And in fine, if those do venture Life and Limb, by compassing Sea and Land, to make Proselytes to a Party, and this too often by the bare Influence of HUMANE Authority; Should not then Protestants, under the gracious Influence of GOD Himself, carry things considerably beyond what those are able to do?

What has been done in the East-Indies, in this Affair, the following Papers will give an Account of. Great Things cannot be expected from fo few Hands, nor in so small a Compass of Time as they have been engag'd in this Work. Homever, thus much may be gathered from the various Oppositions and Difficulties they have all along met with, that the Endeavours of those Labourers are not altogether destitute of LIFE, though perhaps it be but as yet like a Grain of Mustard-Seed, and scatter'd too among a mean and contemptible fort of People. The Work of God begins generally with a low Ebb, but moves on by Degrees to its Spring-Tide: And the Religion of Christ still produces the same Effects, which it produced at its first Appearing in a corrupted World, viz. to fet People at Variance against one another, to create Divisions, and to send Fire and Sword on the Earth.

For though the Kingdom of Christ is to be built without Noise and Brawls; yet will the Kingdom of Antichrist (on the Ruins whereof the spiritual Temple of Christ is to be raised,) never be pulled down, but with Rumour and Uproar; the great Enemy of Souls never wanting, either by open Assaults of Malice, to persecute; or by exquisite Arts of Policy, to disgrace the Promoters of that Religion, which will prove in fine the total Overthrow of all his usurped Dominions and Powers. Hence, as so hazardous an Enterprize as the Propagation of the Gospel is, cannot be carried on so filently, as not to allarm the Enemy of Souls into violent Oppositions; so those that are acquainted with the Nature of the Religion of Christ, will be so far from being offended at such Commotions and Stirs, that they will rather conclude these to be the unavoidable Consequences of a pure and peaceable Gospel, preach'd in an impure and refractory World.

Something of what hath been said may be seen exemplified in the Conversion of a heathenish Poet to the Christian Faith. The Circumstances hereof are briefly related in this Narrative; and deserve so much the more our Observation, since they raised so sierce a Storm among the Heathens in Malabar, supposing the Young-Man's Wit to be a sufficient Guard against the Religion of Christ. But this may show, that God is able to reclaim some, even of the most refined Wits and Disputers; who, as they are generally most backward to submit to the Rules of a Crucisied Saviour, so the Power of the Gospel doth the more visibly appear in their Conversion.

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# A N Account of the Progress

OFSOME

Danish Missionaries,

Sent to the

## EAST-INDIES,

For the Conversion of the

HEATHENS in MALABAR.

#### LETTER I.

Account of the Labours of the Missionaries. Their mutual Conference. They receive Visits from the Heathens, and argue with them. Their Charity-School. Transcribing of Books. Genius of the Damulian Language. A Dictionary compiled in that Language.

A Sthe Portuguese and Malabarick Language is of an absolute Necessity to such as enter upon the Propagation of the Gospel of Christ in these Parts; so my Collegue and I greed at last, that, whilst he was taken up with B

the Portuguese, I should apply my self intirely to learn the Malabarick, to which I found now a fingular Inclination. By the gracious Assistance of God, I made so consderable Advances, that within the Compass of Six Months, I began to perform the Part of a Catechist in this Language. first we spent four Hours a Day in teaching, viz. two Hours in catechizing some Malabarians in their native Tongue, and two in instructing those that understood the Portuguese: The reft of the Day was employ'd about practifing these two Languages, and conversing with Heathens, Moors, and Mahometans. But the more the Number of those that came over to Christianity increased, the more our Labour increased alfo; and our Congregation being now become pretty numerous, we went without any Delay, about building a Church, for the betterService of our young Christians. This Design we accomplish'd at last, after having passed through abundance of Difficulties, which the Devil did raise against it. It cost 250 Ferdous, and was confecrated August the 14th, 1707. and called New-Jerusalem. (a)

therein three times a Week, both in Malabarick and Portuguese. As for my self, (to whose share the learning of the native Language of this Country is fallen,) I have explained hitherto the Articles of the Christian Faith in Six and Twenty Sundays Sermons. These I dictated to a Mar

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<sup>(</sup>a) See the IX Letter of the First Part, pag. 70 and 71.

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heart Word by Word. Every Friday I cate-chize both old and young, and on Wednesday I repeat with them the last Sunday's-Sermon, but in an easy, and catechetical Manner: These plain and Catechetical Exercises having done much Good to such Heathens and Mahometans as use to be present in great Numbers. My Collegue keeps the same Method with the Portuguese Tongue; we endeavouring, as much as possibly we can, to go hand in hand together, and with one Spirit to promote the same Work.

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As for the Order I observe daily in the Management of my Pastoral Function, and in preparing my felf towards it, it is as follows: After Morning Prayer, I explain the Heads of our Catechism, from Six to Seven. From Seven to Eight, I repeat my Malabarick Vocabulary, and the Phrases gathered in this Language. From Eight to Twelve, I am entirely employ'd about reading fuch Malabar Books as I have never read before; a Malabarick Poet and Writer being present at the same time to affift me. The Poet is to give me a fuller Infight into all the Circumstances of each Story recorded in the Book, and to clear up the more dark and intricate Passages of their Poems: But the Writer is to take down in Writing such Expressions as I am as yet unacquainted with. At Twelve a Clock, I go to Dinner, having appointed one to read to me all this while out of the holy Bible. Betwixt One and Two, I thually rest a little, the excessive Heat in these Countries not permitting a Man to enter upon serious Business immediately after Digner. The Hours from Two to Three, I spend in catechizing; and then I fall again to read Malabarian Books till Five, when we begin an Exercise of Piety in our native Tongue, for the Edification of the Germans residing here. This lasteth till Six.

From Six to Seven, we meet for a mutual Conference, every one giving an Account of the Management of that particular Charge which is committed to his Trust, and of the Difficulties

it is attended with.

After this, we consider of proper Means to remove such things as do retard the Work, and endeavour to order the whole Matter to the best Advantage. When this is over, a Malabarian reads to me out of one of their Books, till Eight a Clock: But then Choice is made of fuch Books only, as are done in a plain and familiar way, the Style whereof I use to express in my daily Labour and Conversation. Hence it has happened, that now and then one Author has been read an hundred Times to me, and never laid aside, till I was fully acquainted with every Word, and its entire Coherence with the rest. By this Means I have confiderably improved my felf in this Language. From Eight to Nine, I am at Supper; which being done, I enter upon a short Examination, both with my Children and my felt, about the things of that Day, and then I conclude my Day's Work with Singing and Praying.

This is a fuccinct Draught of the Management of my Labours in this Place, which, however, is interrupted in those Days

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wherein I use to preach; and besides this, by many Visits I receive from the Malabarians and Moors, being unwilling to put away any one that comes to confer with me on religious Subjects. Some of their Poets come now and then a great Way off for this Purpose; whose Vifits I return, whenever conveniently I can. But besides this, I make often a Step into the adjacent Towns and Villages, and take a View of the Schools of the Heathens. Wherever I come, I am crowded with Moors and Malabarians, whom I discourse about the Way to Salvation. I must needs fay, that notwithstanding this People be led away by a World of Errors and Delusions, they nevertheless give at Times so pertinent Answers in Matters of Religion, as perhaps I should have never thought on before. I remember that some of our Learned in Europe have writ entire Books upon Methods and Ways of converting Heathens: But well may they write Methods of Converting Heathens, whilst they all this while argue with themselves and fetch both the Objections and the Answers from their own Stock. Should they come to a closer Converse with the Pagans, and hear their Shifts and Evasions themselves, they would not then find 'em so destitute of Arguments as we imagine. They are able to baffle, now and then, one Proof alledged for Chrifianity, with ten others brought in against it. It requires an experimental Wisdom to con-

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vey a faving Knowledge into their Mind, and to convince 'em of the Folly of Heathenism, and of the Truth of Christianity. And this Wisdom is not to be had in the barren Schools of

Logic and Metaphysics, but must be learned at another University, and derived from God himself for this Purpose. The best way is, to keep the Mind constantly in that Temper and Serenity, that the Great God may influence it himself, and qualify it for so important a Work; that so in some Degree at least, may be obtained what the Lord hath promised to his Disciples sent out to preach the Gospel,

Matth. X. 19.

The Heathens have Abundance of Subterfuges, whereby they endeavour to vindicate themfelves, and to frustrate the Design of a Missionary. If Christians sind one Error in the Dostrine of the Heathens, these will find ten in the Life of the Christians. It would be infinitely better, if never any Christian had been among 'em; for then their Mind would be less prepossessed against Christianity, the free Reception whereof is now stifled by many inveterate Sins and Customs, they have all along observed among Christians. However, the Lord is still able to reclaim some, and to break the Chains of these headstrong Evasions, whereby they are restrained from embracing the Gospel of Christ.

The greatest Efforts must be bestowed on the Education of Children. In these a solid and lasting Foundation may sooner be laid, than in those that are grown old in their heathenish Fancies and Superstitions. For this Reason, we soon after our Arrival here, began to set up a Charity-School, which afterwards was sollowed by another, and are hitherto both managed successfully by the Blessing of God. My Collegue is taken up with a Portu-

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guefe School; (where also Danish and German is taught) as I am with a Malabarick One, being affifted therein by two Ushers. Eight Children are freely boarded and provided with all Necessaries; and we are resolved to maintain all the Children of fuch Parents as come over to Christianity, that hereby we may gain the full Management of 'em betimes, and give 'em fuch an Education as is like to produce some good Effects in Time. We heartily wish to be supplied with a Malabarick and Portuguese Printing-Press, to save the expensive Charges of getting fuch Books transcribed as are necessary for carrying on this Work. I have hitherto employ'd Six Malabarick Writers in my House; which, however, considering our present Circumstances, will prove too chargeable in Time. 'Tis true, those Books which we get from the Malabar Heathens must be entirely transcribed, or else bought up for ready Money, if People will part with them; but fuch as lay down the Grounds of our holy Religion, and are to be dispersed among the Heathens, must be carefully printed off for this Defign.

I have often fent some Malabarick Writers a great way into the Country, in order to buy up Malabarian Books from the Widows of the deceased Bramans. But there are a great many more of those Books, which being grown very scarce, are not so easily found out. However, I do what I can to get 'em into my Hands, and to purchase 'em at any rate, that so I may be able to unravel the better, the Mysteries and fundamental Principles of their Idolatrous Religion; which I hope

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to lay open in Time, in all its black and odious Colours, and to confute it out of their own Writings. And on this Account a good Store of Books, you know, will do me much Service. However, my present Design is chiefly bent upon Translating the Word of God into the Language of the Heathens: And my daily Prayer is, that the Lord would qualify me for so important an Undertaking, which, in Process of Time, may establish the Religion of Christ on a firm Foundation in these Parts.

There is a vast Difference betwixt this, and all our European Languages: But notwithstanding this, I find it expressive enough for uttering and explaining therein the Oracles of God; tho' at the same time, it will be altogether impossible to keep close to that Punctation or Distinction of Verses, which is obvious in our European Translations. The Reason is, that particular Genius and Idiom, whereby this Language is distinguished from all the rest I know of. It happens often that a Verse is to be placed in the End, which nevertheless in the Greek and Hebrew Text is put in the Beginning: And again, what was in the End here, must there come in about the Beginning, if else you'll have the People should understand it. Besides this, there is neither Comma, nor Colon, nor Semicolon, to be met with in the Construction of that Language; and therefore no Verse can be concluded, but where there is a Full-point in our European Languages. If these particular Rules be neglected, no Malabarian will be able to pick out the true Sense of the Words. And this is the Reason, that now and then

two or three Verses must be contracted into one, when they come to be transsused into Malabarick. And in this Work of Translating, I am to embark quite alone, there being not one Man I know of, either among Christians or Heathens, here, qualified for lending me a Hand therein, or for composing but one entire Sentence without Faults.

By this fhort account you may learn, Reverend Sir, that we don't trifle away our Time, or fpend it to no Purpose in these Parts. And as by the gracious Assistance of the Lord, we shall farther endeavour to answer the Character of Missionaries; fo we hope you will be ready to fecond, on your Side, these weak Endeavours, and contribute what lies in you towards gaining more Ground among the Heathens. not a little rejoice when we were informed, how gracionsly His Majesty was disposed to favour this Work, and in Effect to promote it by a confiderable Sum remitted lately for this Design. But this Present being unfortunately lost, and never come to our Hands, we have not been able hitherto, much to enlarge our Establishment among the Heathens here, &c.

This is an Abstract of a Letter sent by Mr. Ziegenbalgh, to a Divine in Denmark, in the Year 1708, being accompanied with a Parcel of Writings, under the Title of Bibliotheca Malabarica. This contains Twenty Six Sermons preach'd in the Church at Tranquebar, call'd Jerusalem, and an account of Two Malabarick Dictionaries, (compiled for the Use of such as design to learn this Language,) which are to follow hereaster.

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Of the first Dictionary the Missionary himself

gives the following Account:

It comprises above Twenty Thousand Words and Phrases. In one Line the Malabarick is set down in its own Character, and in the other is placed the Latin Pronunciation, and in the Third the German. This Work has kept me employed thefe Two Years, having read over for that Purpose above Two Hundred Malabarick Authors, and taken down the most elegant Phrases out of every Book. And because this Language is very ample and copious, I make Itill daily Additions to this Dictionary. For rendring the Book as compleat as possibly I can, I have not only read over Theological, Philosophical, and Historical Authors, but likewise those that treat upon Physick and Oeconomy. However, I have not been able as yet to digest this Book into a regular Order or Method, the Words being heaped together confusedly, and as they happen'd to occur when I was reading. If I should gain Time to go through with it, and to rank every Word under its proper Head, I don't question but it will prove highly ferviceable to all the young Learners of this Language. But this I can't promife to accomplish without the Conveniency of a Printing-Press. The Book it self is swelled already to Four Alphabets, and Additions are making every Day.

Besides this Distionary, exhibiting the more vulgar Words, and intended for the common Benefit of Missionaries, I have also collected a Poetical Distionary, taken out of all sorts of Poetical Writers. This Book, besides the vast Charge I have been at in com-

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piling it, hath cost me a deal of Toil and Labour. I have maintained in my House, for the space of Four Months, several Poets, being the greatest Masters of this Tongue. The whole is digested into Twelve Parts, and all the Names

are reduced to their proper Heads.

The First Part contains the Poetical Denomination of the chief Idols of the Malabarians. every Name pointing out at the same Time the Qualities and Transactions of every Idol in particular. One Idol has often more than an Hundred Names given it; and fince they have fo vast a Multitude of Gods, (besides the 48000 Rishi, or great Prophets) 'tis no small Piece of Divinity to con the bare Names of those Idols: Not to mention the great Deeds and Exploits performed by them in the Fourteen Worlds, where they command But as for my Dictionary, it relates the Names of the Superior Gods only, these being most commonly mentioned in their poetical Fictions. There is almost so great a Difference betwixt the vulgar and poetical Malabarick, as there is betwixt Latin and High-Dutch. For notwithstanding the way of reading be the same, no common Malabarian can understand the Composures of the Poets without an Interpreter. And this is the Reason that there are so very few, that are able to give a competent Account of the Principles of their Worship; the religious Books being written in fo dark and abstrufe a Language, as no mean Perfon is able to dive into. But besides the Titles of the Gods, the first Part of this Dictionary comprehends also the Names of the Heavens, Planets, and of other

### 12 Of a Damulian Dictionary.

celestial Bodies; in the Description whereof the Heathens exactly agree with our European Scholars.

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The Second Part of the Poetical Dictionary treats upon Man, and his several Ages, Sexes, Actions, &c. One King has often Threescore Names. In like manner do their Hermits and Priests abound in many differing Titles and Denominations.

The Third Part sets down the Names of all manner of wild and tame Beasts, Birds, &c.

The Fourth Part is filled with the Names of Trees, Flowers, &c.

The Fifth, with the Words concerning the World, Mountains, Rivers, Towns, &c.

The Sixth Part lays down the Names of Victuals, or things eatable; likewife of Minerals, &c.

The Seventh Part treats on the feveral forts of Weapons the Malabar Gods have made use of in their warlike Atchievements. Likewise of all manner of Utensils, and Houshold-Stuff, &c.

I freely confess that this Dictionary is of no great use to me in delivering the Word of God to my Congregation; a plain Stile, you know, being the sittest for Instruction: However, it is a Key to unlock and to untie all those Knotts and Dissiculties wherewith the Malabar Poets abound. And because I am resolved to expose, one time or other, all these heathenish Fopperies in their own and native Ugliness, I sound my self obliged to venture thus far into these spacious Fields of the Pagan Poets. Besides this, the many Visits I receive from the

Poets themselves, seem to make it necessary; they putting almost every thing they speak in a poetical Dress; where I must understand at least what they say, in order to consute the better their silly Tales and Stories. Certainly, these importunate Scribblers have pester'd the Heathen World with an infinite Number of worthless Books. The best is, that there are but a few that understand them, and those are generally a great deal wifer than those that set up for Poets, and know all their bombassick Fictions to a Nicety.

There are a pretty many of the Malabarians favourably inclined to Christianity; but hardly will any of these poetical Wits (who think themselves to be the politer Part of this World, and raised above the common Level of Men) give way to the plain Truth of the Gospel: Nay, instead of submitting themselves to true Religion, they will, out of Pride and Vanity, raise all manner of frivolous Disputes against it, and by many philosophical Shifts indispose themselves and others for the Reception of the

Christian Faith.

Tranquebar in the East-Indies, August the 22d, 1708.

B. Z.

## 14 Of the Portuguese Language.

#### LETTER II.

Two other Missionaries arrive at the Cape of Good-Hope. The Necessity of the Portuguese Language. The New Testament published in Portuguese by the Dutch Ministers. A Present is made to the Missionaries for Promoting their Design.

WE have begun on board our Ship to apply our felves to learn both Portuguese and Malabarick; these being the Two Languages that will prepare us to propagate the Gospel in those Parts. I am forry we were not provided at our Departure with more Portuguese Books, and thereby enabled to read and to practise this Language betimes. I have heard from some on board of our Ship, and who had been before great Travellers in many East-India Countries, that the Portuguese is of far greater and more extensive Use, than even the Malabarick Language it self; going almost through all the Parts of the East; whereas the Malabarick is confined to a certain Tract only.

'Tis pity we have no better Helps in Germany, for learning this Language to Perfection, fince it is so universally useful for such as may be appointed in time, to follow us on the same Design we are engaged in. Those would be ready to enter upon Business assoon as they came over. Here at the Cape, we got one Copy of the New-Testament in the Portuguese Tongue, printed at Amsterdam, in the Year 1681. 4to. which

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# Of the New-Testament in Portuguese. 15

cost us Three Specie-dollars. And another small Treatise, in the same Language, was presented us, containing the Catechetical Principles of the Christian Religion. We design to apply our selves entirely to this Language these two Months, which we are like to spend on Shipboard, before we reach Tranquebar, in Hopes that in a few Weeks after our Arrival there, we shall be serviceable to those that are gone before us.

As for the aforesaid New-Testament, you must know, that it was translated in Batavia, by some Dutch Ministers there; but the first Impression proving very faulty, it was remitted to Amsterdam, and printed the Second Time, after it was revised. If a Founder and Printer could be sent over in Time, and readily provided with a Sett of Latin Types, it would essectually, and without any Delay, surther our present Design: For the Portuguese Language being of so ample a Use, true and practical Christianity might be scattered by this Means throughout most of these Eastern Countries.

We have found here abundance of Germans, many whereof are of the Lutheran Confession. One of these presented me with Sixteen Guilders Dutch Money, for the promoting of our Design in the East-Indies. This Gentleman was bred a Scholar, and had studied at the University of Jena. In the Year 1700, he listed himself into the Dutch Service, and being arrived at the Cape, he settled himself here, and is now in very good Circumstances. He had read here the Narrative of the Hospital at Hall, and the Wonderful Footsteps of Providence attending it;

and

and being particularly affected with the Account given in the Latter Part of the Contributions gathered in Germany for the Support of the newly-converted Heathens in Malabar, he offer'd me the aforesaid Sum for the same Purpose. The Governour here hath entertained me Twice at Dinner, and is a Gentleman of an easie and obliging Conversation. Every thing is very dear here, and one can hardly live for less than a Specie-Dollar a Day.

Cape of Good-Hope April 20th, 1709.

J. E. Grundler.

#### LETTER III.

Progress of the Mission. Malabarian Books described. One of the Missionaries disputes with the Bramans. He writes a Letter to them. Polytheism of the Heathen. The Genealogy of their Gods. Their Notion of the Creation, of the Soul, of Regeneration, Mortification, and of a future Life. Their Moralities, and their Prejudices against Christianity.

THE Letters that are sent over by this Ship, bring an Account, that the Missionaries gain Ground more and more among the Heathens in Malabar, and that God hath open'd them a Door to speak the Mysteries of Christ. They meet with various Oppositions from the common Enemy of Souls, who doth what he can to obstruct the Work of a faving Conversion in the Pagan World.

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However, their Congregation is increased at present to above one Hundred Souls, and they have Hopes of a considerable Addition in a little Time. They tell us, that the Malabarians did not only resort from very distant Places, to hear the Word preach'd in their own Language, but had also many private Conferences with the Christian Missionaries, upon the Sub-

ject of the Salvation of Souls.

Mr. Ziegenbalgh, who is the greatest Proficient in the Malabarick Tongue, has sent over feveral Treatifes composed by himself in that They bear the following Infcripti-Language. ons: (1) Twenty Six Sermons preach'd at their Jerusalem-Church, upon the Articles of the Christian Religion. (2) A Form of Examination of fuch as are to be baptized. (3) A Book of Pfalms, usually fung in their Church. As for the Outside of these Books, they are of a quite different Dress from those in Europe. There is neither Paper nor Leather, neither Ink nor Pen used by the Natives at all, but the Characters are by Iron Tools impressed on a fort of Leaves of a certain Tree, which is much like a Palm-Tree. At the End of every Leaf a Hole is made, and through the Hole a String drawn, whereby the whole Sett of Leaves is kept together; but then they must be untied or loosened, whenever the Prints of these Characters shall appear and be read.

They give a further Account, that both Malabarians and Moors did very much frequent their Sermons, but particularly their Catechetical Exercises. Besides this, they had many Visits from the Malabar Poets, and from such as were thought

## 18 Of the Divinity of the Heathens.

thought to make up the learned Body among them. Those did often come from very distant Places, and put abundance of intricate Questions, and other disputable Cases, to them. Whereby, however, the Missionaries took an Opportunity to intersperse their Answers with good and edifying Reslections, in order to fix the Minds of the Heathens on things wherein the greatest Stress of the Christian Religion did lie, and to withdraw them thereby from those nice and useless Speculations, which they so greatly admired.

Some time ago, one of the Missionaries taking a Journey to a large Town, called Nagapatnam, was every where kindly received by the Malabarians. In this Place he made a Stay of fix Days. Having contracted an Acquaintance with fome of the leading Men thereabouts, he obtained that a folemn Disputation might be set on Foot, and held in the Castle of that Town Abundance of Bramanes, Pantares and Poets, and generally all the Learned of the Town, with a Multitude of common People, flocked together to be present at that Solemnity. It lasted from Morning till one a Clock in the Afternoon. The Missionary began the Act with a short Oration in Malabarick, and then he revelled his Discourse chiefly against the idolatrous Worship so much in vogue among the Heathens. But there was but one that would venture to give an Answer to what the Misfionary faid; and he is generally look'd upon as one of the greatest Saints in that Place.

After the Disputation was over, the Missionary concluded again with a short Monitory Oration
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tion. This was answered by one of the eldest Bramanes, who at the same time did also return Thanks, in the Name of the whole Company, and expressed withal a great Satisfaction at the kind Invitation offer'd 'em by the Missionary. All this caused a great Joy and Commotion in the whole Town. Soon after, when this Gentleman was come home again, he sent a large Letter to all the Bramanes and Pantares then present, and repeated to them in Writing, what before was declared to them by Word of Mouth, being in good Hopes, to see in time a happy Product of the Seed of the Gospel scattered then among the Heathens in that Town.

Of the Divinity and Philosophy of the Malabarians, the Missionary adds the following Particulars to what has been said already in other Letters on that Subject: 'They have a very 'regular Language, which may be reduced to 'an exact Standard or Rules of Grammar. As 'our learned Men in Europe have their Course of Philosophical Sciences, so have the Malabarians too, and treat them in as regular and 'methodical a Manner, as our Scholars in Europe. They have a Written Law, from whence, 'as from the Fountain-Head, they derive all their Theological Deductions and Determinations.'

Concerning GOD, they'll tell you, they worship but One divine Being, which they set up for the original and productive Cause of all other things; calling it accordingly Barabara Wastu, or the Supremest Being of all. Of this they express themselves in the following

2 manner:

### Of the Divinity of the Heathens.

manner: ' The Supreme Being doth not cog. cern himself immediately about things of lit-Gods tle Moment, that fall out either in this or the in some other World; but having created ' Th fome other great Gods as his Vice-gerents, he cre doth thereby move and influence all the · Tre Worlds, and all the Creatures contained · Tic therein. These Gods have again their subor-· Tici dinate Gods, who have their particular Station ry a and Government of things affigned to them: 5 Sou By this Middling fort of Gods, Men are cre-· Sou ated according to the Order of the Supreme · afte Being; and therefore it is but reasonable, wen. they should also have some Kind of Worship the! allotted them, not excluding even the very · lowest or Third Order of Gods; Since also by (10) them many Tokens of Kindness were shew-(11) ed to Men. They add, that all these inferior pro forts of Worship are resolved at last into The the sublimest Worthip of all, due only to the ' vaft · One Supreme Being. ' whi The Missionary goes on: 'They pretend tot · likewise, that wise and understanding Men Rece among 'em, perform their Worship without This Images; these being design'd for Children The only, and the duller fort of People, who gat know not what Idea's or Representations to the frame of the heavenly Beings. They tell ye, and that after the Supreme Being, there are

or primary Substance. They fay, there are · Forty Eight Thousand Rishi, or great Prophets,

and an infinite Number of Angels, and other

4 3300000 Gods, all depending upon the first

' inferior Officers.

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The Genealogy or gradual Production of their Gods, is also remarkable, and is described by the Missionary in the following Series: (1) The Being of all Beings, or the supreme God created Eternity. (2) Eternity brought forth ' Tschimen. (3) By this Tschimen the Goddess 'Tschaddy was created. (4) This Goddess Tichaddy poduced Putadi, or the elementa-'ry and fensitive World. (5) By Putadi, the Sound or Ringing was framed. (6) The 'Sound's Offspring was Nature. (7) Nature ' afterwards begat the great God Tschatatschiwen, and (8) this again brought forth another great God, call'd Mageshurn. (9) From Mageshurn forung up Ruddiren or Ispuren; and (10) from Ruddiren the great God Wischtnum. (11) This again created Bruma, which (12) ' prov'd the productive Principle of the Soul. (13) The Soul created at last the Heaven, or that 'vast Expansion betwixt Heaven and Earth, which makes up the fifth Element, according to the Malabariek Pilosophy, or rather, the Receptacle of the other four Elements. (14) This Heaven begat or created the Air. (15) The Air begat the Fire. (16) The Fire begat the Water, and (17) the Water begat the Earth. As for the rest of their Gods and Prophets, they furnish out a large and long-linked Roll or Genealogy, too prolix and tedious to be inferted in this Place. Of the Nature of their Gods, and of other

Of the Nature of their Gods, and of other theological Matters, the Missionary gives the following Account: 'The Heathens do freely confess their Gods are subject to various Changes and Mutations, as well as the Creatures them-

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## 22 Of the Divinity of the Heathens.

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felves, and that each of 'em hath his fix'd Term both of Life and Government allotted him. After the Expiration of all these set Times, every thing shall return into the Being of all Beings. and then there shall follow a new Creation. There are great Differences among 'em about the Worship of their Gods, one Party preferring this way, and another Party being more fond of that. They fay, that in old Times, their Gods frequently appeared on Earth. And of these Apparitions, they coin a World of ridiculous Tales and Stories. They fay there are Fourteen Worlds, seven superior and seven inferior Ones, with as many huge Seas moving betwist This Notion furnishes their Poets with them. Abundance of Fictions and Fancies. Whenever they entertain you with an Account of some strange Accident and Adventure, they only tell you, that such a Thing happened in such and fuch a World, without thinking themselves · obliged to alledge any other Proof for it.' As for the Creation of Man, they tell us, that Sixty Thousand Men were created at first, but that Thirty Thousand turned Devils soon after, and Thirty Thousand remained Men, both of'em being in Process of Time multiplied to infinite · Numbers. To the Knowledge of the Image of God, after which Man was created at first, and of the deplorable Loss ensuing it, they are utter Strangers. Their Notion about Sin is also very lame and imperfect: They fay, it comes from the Constitution of the Body, and from excessive Eating and Drinking. But their Bra-6 manes tell you, they are no Sinners at all, but the Offspring of the great God Bruma; and confegaently

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quently do think themselves to be a perfectly

pure and finles Generation.'

About the Soul of Man, they have a Multitude of strange and confused Notions. fay, that God himself is the Soul; others affirm it only to be a Part of God. Others give out. that God, at the Creation of the World, created all those Souls at once that were designed to enter the Bodies of Men. Others again will tell ye, the Soul is begotten by the Parents. Others believe it to be the Product of the five Elements. The greatest Part of 'em think, that every one hath two Souls; a good One, and a bad One. Touching the Senses of Man, they maintain there are five inward, and five outward Senses; whereof they hold the latter to be bad, and the former good and holy. They are generally for the Transmigration of the Soul out of one Body into another, in order to obtain thereby a full and perfect Purification. But as for fuch as have all along liv'd a good and holy Life, they tell you, that they are immediately tranflated to a State of compleat Bliss and Happiness. ' Of those that have been defiled by a great many Sins, during their stay in the World, they hold, that they must mander from one Body into another, and by this Means be born over and over again, till they gain a perfect Purification at last. 'Tis then they are admitted to the holy Enjoyment and Company of the Gods. From this Principle they do farther infer, that those that have indulged themselves in all Manner of Lewdness and Vanity, are often forced into the very wild and venomous Beafts, or else born again into the World in avery poor and vile Condition: Where-

### 24 Of the Divinity of the Heathens.

· as those that have done a great deal of Good in

the World, but want however higher Degrees

of Perfection, are born again, some like Kings,

· fome like great Scholars, some like other Men

of confiderable Note and Quality.'

To this Passage I'll add another remarkable Paragraph extracted from the Missionaries Letters, and which explains the charitable Disposition and other Morals that are seen in the Pagan World:

' I must needs fay, that in this wast Multitude

of People, hurried about with fo many odd

and uncouth Notions, I have never as yet met

with so much as one Atheist; I mean, such an

one that had the Boldness to contradict the Ex-

istence of a Sovereign Being, and the Truth of a future Life. On the other Hand, I have seen

many that will undergo a deal of Pain and La-

bour, to fit themselves for a better State in the

World to come. Many will quit all they have;

Wife, Children, and Estate, and retire into

' some distant Solitude, to do Penance for their

former Life. Some will employ themselves en-

tirely about Acts and Offices of Humanity, by

erecting up and down Numbers of Charity-

Houses, wherein both indigent Travellers, and

other poor People, may find some Rest and Re-

freshment. There are likewise many spacious

Buildings like Cloysters or Colleges, to be seen

in some Places, wherein often a Thousand poor

· People are entertained at once.'

In the Year 1708, a certain Queen residing not far from Tranquebar, departed this Life.

· I have been affured from good Hands, that she

entertain'd to the Number of Ten Thousand

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Bramanes at free Cost. The same Benefit she conferr'd also on Abundance of Pilgrims or Travellers, in a particular Building fet up for that Purpose, and which is continued by her Daughter to this very Day. And those and the · like charitable Acts they perform in order to prepare themselves for another World, and to render themselves acceptable to the Gods, of whom their Books inform 'em, that they often appear in the Shape of Beggars, and unexpectedly steal in upon People, to fee whether ' they be diligent in relieving the Wants of the ' Poor and Needy. Some of such charitable and" ' publick-spirited Men, have by their Gods been taken up triumphingly, with Soul and Body, ' into the Regions of the Blessed, as the Malaba-' rick Historian tells us. And this is another Motive ' that encourages them to fuch generous Acts of ' Love and Charity. '

' Concerning the State of Happiness after this Life, our Malabarians inform us of Four Degrees or Mansions, prepared for the better fort of ' People. The first Degree is term'd by them, Tschalogum, fignifying, Paradise. The second is, Tschalmibum, importing a very near Access to the great God. The third is call'd, Ticharubum. Such as arrive to this Degree, are made the very Image of God. The fourth Mansion ' is call'd Tichauschium, and unites its Inhabitants ' entirely to the supreme Being. Many, to ren-'der themselves worthy of so glorious a State, 'live a very precise and virtuous Life. Some have so far thrown off all min er of idolatrous Worship, that they don't so much as come near a Pagode. All their Endeavours are bent up-

26 Of their Prejudices against Christianity. on the Practice of Virtue and Strictness of Life; all their Discourses savour of nothing but of Virtue and good Morals. This Sort of Men do not own any religious Party at all, but think themselves to be raised above the com-" mon Sett of Religions that are in Fashion among the Heathens. They are ready to entertain you with long Discourses concerning Holine's of Life; but they have done with you as foon as vou touch upon the Article of CHRIST, and the Difference betwixt theirs and the Christian Religion; they being more willing to talk to you of Purity of Life and Manners, than of · Christ and the Religion by him established. ' I forgot to tell you, that the abovefaid Notion of the Transmigration, and the various Re-' volutions of the Soul, makes one of the strongeft Prejudices against the Christian Faith among the Malabar Heathens; and it is besides, one of the greatest Stratagems of the Devil, whereby he makes many think flightly of the most horrid Sins and Pollutions. For whilst they don't believe any other Punishment to be · inflicted upon the wicked, than these Revolutions of the Soul, and the being born again and again ' into the World, many of 'em grow quite fae miliar with this Fancy about the Rambles of the Soul, and fall away into a loofe and difsorderly Life. Some of 'em have been convince ed of the Sottishness of this Notion, and entiree ly put to a Non-plus in the way of Arguing; but it being one of the eldest Articles of their " Faith, and handed down to them by a long and f uninterrupted Tradition, 'tis hard to remove a

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## Of their Prejudices against Christianity. 27

· Prejudice fo deeply riveted, and fo generally re-

' ceived among 'em. '

And because I touch here upon the Prejudices the Heathens have conceived against our holy Religion, I must mention on this Occasion one more, whereby the Work of their Conversion is made very difficult: This is the Prerogative they have of a purer and stricter Life, beyond what they generally observe among Christians. For these letting loose the Reins to Sin and Vanity, render thereby the Name of that Religion, which they profess, very odious to the poor ' offended Heathens. For though the Pagans ' fee the Christians punctually attend their religious Ways and Ordinances, and hear them boast of the only true Church and Worship, rejecting at the same time with Disdain, the Religion of the Heathens; yet is it extremely hard (nay, beyond all humane Skill and Endeavours) to make them believe the Christian Religion to be the best and safest, whilst the Lives of those ' are so bad that profess it.' (b)

'All our Demonstrations about the Excellency of the Christian Constitution, make but a very light Impression, whilst they find the Christians generally so much debauched in their Manners, and so much given up to Gluttony, Drunkenness, Lewdness, Cursing, Swearing, Cheating, and Cozening, notwithstanding all their fair and specious pretences to the best Religion. But more particularly are they offended with that Proud and insulting Temper, which is so ob-

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<sup>(</sup>b) See also the V Letter in the First Part, pag 33. and the VII. Letter, pag 57.

28 Of their Prejudices against Christianity.

vious in the Conduct of our Christians here. 'Tis true, they too much value themselves on one Hand on account of their own Parts, Wit. and Abilities; and on the other, make too little of the poor Heathens, whom they treat with a haughty Look, call 'em Dogs, and other Names, and show 'em all the Spight and Malice they are able to contrive. Yea, some of our Chrifilans are arrived to such a Pitch of Haughtiness, as to continue utterly ashamed of the · Heathens even then, when they are brought over to Christianity by Baptism, and initiated ' into our holy Faith: Much less will they be ' induced to live with them as with Brethren in · Christ; a Name so much used and beloved among the Christians in the primitive Days.

'Many of the Heathens, it is true, are convinced of the Soundness of the Doctrine we have all along proposed to them; but casting their Eyes upon the profligate Manners of those that profess it, they are at a stand, and do not know what to betake themselves to. They suppose that a good Religion and a disorder-ly Conversation, are Things utterly inconsistent one with another. And because they see the Christians pursue their wonted Pleasure presently after divine Service; some of the Heathens have from thence taken up a Notion, as

thens have from thence taken up a Notion, as if we Preachers, in our ordinary Sermons, did teach People all those Debaucheries, and encourage 'em in so dissolute a Course of Life.'

Now to remove, as much as in us lies, those headstrong Obstacles, we have endeavoured to give them a frequent Opportunity to hear the Word of God it self, if perhaps they might be

## Of their Prejudices against Christianity. 29

be induced to take that for a Standard of the

· Christian Faith, rather than the corrupt Life,

and loofe Conversation of the so-called Christi-

ans: For this hath levened their Mind with a

World of Prejudices, and preposlessed it not only against the Christians, but against Chri-

fianity it felf. But finding our Jerusalem-Church

of too fmall a Compass, we have Thoughts of

enlarging it, as foon we are enabled to go a-

bout it.

Besides this, we are resolved to raise another Church in a Town not far from hence. If this be brought about, it will enable us to fcatter the Word of the Gospel among the Heathens ' more abundantly. However, our present Efforts are chiefly bent upon Translating the New-· Testament into Malabarick; in Hopes, that such 'a Work may prove the Foundation of a plen-' tiful Bleffing, if once it should happen to see the Light. A Malabarick and Portuguese Printing-Press, you know, would be highly service-' able for the whole Defign; the Transcribing

of Books, being attended with almost insupe-

' rable Difficulties.'

Our Charity-School is now branched out into 'Two, and the Number of Children confiderably 'increased. And we are more than convinced, that here the Beginning of a real Conversion must be made among the Heathens; the old Malabari-' ans being generally fo fond of their accustomed idolatrous way of Worship, as maketh them unwilling to forfake it.

Copenhague June 14th, 1709.

#### LETTER IV.

To a Friend at London.

A Malabarian Poet is baptized. An Account of what preceded, and what followed his Baptism. Some Remarks thereon.

A Labour altogether without a Blessing; so hath the Enemy of Souls not been wanting on the other, to set himself with might and main against it, and to destroy, if possible, the Work of the Gospel at its sirst appearing in the heathen World. Three Days ago a Malabar-Poet was christened by us, not without a great Commotion of the Heathens that inhabit those Parts. He has convers'd with us these Three Years past, and during that Time receiv'd many a good Conviction of the Truth of our holy Religion.

He has been particularly helpful to me both in purchasing abundance of Malabar Authors, whom he procured for me; and in getting a competent Insight into the Poetry of this Nation, which he himself gave me. Almost a Quarter of a Year ago, he writ a Letter, and directed it to all the Learned in Germany, together with 608 Questions, treating upon Divinity and Philosophy, wherein he wanted to have their Determination. I have indeed translated those Questions, but never could be induced to believe this young Man would ever embrace in good earnest our holy Profession; as being too much influenced by the

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the Suggestions of his own corrupt Reason, which, you know, is apt to cast Mists before Peoples Eyes, and, when it gets the Sway, to adulterate the Simplicity of Christian Faith and Practice: But the Lord hath given a Check to this my Unbelief, the young Man being now lively touch'd, by the Operation of God's holy Spirit, and resolv'd to give himself up to the Conduct of a better Master.

We put him at first upon Transcribing such Books as we composed in Malabarick, for the Berefit of the Heathen; fuch as the Gospel of St. Matthew, and a Piece containing the First Rudiments of the Christian Faith. By being taken up with fo facred a Work, our Poet was wrought upon to fuch a Degree, as to enter into more ferious Thoughts with himfelf, and at last to give way to the Divine Conviction about the Pre-eminence of the Christian Religion, beyond theirs. Hereupon we employed him daily fome Hours in teaching in one of our Malabar-Schools: And it was then, he reduc'd the Catechifm and the History of Christ into Damulian Verse, which at Night, when Business was over, he would sing with the Children at the Top of the House. And from these and the like Transactions, wherewith in all appearance he was extraordinarily pleased, we filently gather'd, there was perhaps some good Impression convey'd into his Mind, which in Time might gain more Strength, and conquer the opposite Sentiments of his Reason, for which he feemed to be fo great a Stickler. We endeavour'd also to blow up, by seasonable Instructions, this tender spark of Life, that began to break forth

forth in the midst of a Multitude of strong and

inveterate Prejudices.

At last, he unbossomed freely to us the more interior Recesses of his Mind, which was to this Effeet: "I have read all along, faid he, the Books " both of the Malabarians and Mahometans, and " left none unperused that came to my Hands: " I have publickly taught 'em in my School; But " after all my Searches for Truth, I am obliged to confess, that I never found any folid Reft and Satisfaction in those Books: I am more than convinced, they contain nothing but a pack " of Lies, and a Huddle of odd and confused Notions. But after I began to apply my felf to the " reading of Christian Books, I met indeed with " Things that did much perplex and alarm me, though as for their fundamental Principles, I found them in the main, so throng and prevail-" ing, that I was oblig'd at last to yield to the " Conviction resulting from thence, and to own " this to be the only true, and faving Religion in the World. I have not been easy in the very Nights, nor would my Thoughts fuffer me to fleep quietly, till things were brought to this pass. I have for this Purpose got by heart the Catechism already, and given diligent Attendance whenever it was expounded by you."

Hereupon he asked our further Advice and Instruction. We heartily rejoiced at so noble a Conviction, which, having work'd a while within, did now, by a free and uncompelled Confession, vent it self from without. We then explain'd to him the Duty of Prayer, of Repentance, of a living Faith, and of other such Points as did more nearly relate to the present Frame of his Mind. After this, he

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he gave plainer Proofs every Day of a Principle of Grace acting within, and quickening him at last into a full Resolution of espousing the Chriflian Faith. But this was followed foon after by a Train of various Trials, when the Rumor of his being made a Christian spread it self through the Town, and became the common Subject of Conversation among the Heathens. They now began to infult him every where. They did their utmost Endeavour to restrain him from venturing too far into the ways of Christianity, lest by his Example he should draw many others after him. HisParents thought themselves more particularly obliged to confine their Son to the old Way of Worship; and this they prosecuted a while with much Vigour and Fierceness. They shut him up for three Days together, and left him all this while without any Food at all; for no other reafon, than to terrify him thereby from the Way he was now engaging in. After this, his Friends and Relations rush'd in upon him: And because twas just then that one of their great heathenish Festivals was to be kept, they would needs have him go to this Pageantry: But they could not prevail.

Being thus every where exposed to the Insults and Menaces of his enraged Country-men, he defired Leave from us, to retire to some Place of Privacy, in a House belonging to a Widow, which is a Member of our Church. Here he designed to lie concealed for two Days, and meditate upon the Word of God. But he soon was found out by his Parents, who, with great Clamour and Violence breaking in upon him, told him plainly, they would dispatch him with Poyson, if he should persist

perfift any longer in a Love to that new Religion he was embracing; the Mother having a Doze of Poyson ready prepared for effecting that black and wicked Defign. These Threatnings not producing the defired Effect, they, both Father and Mother, fell down at his Feet, and with most endearing Words, endeavoured now to gain by Offers and Promises, what could not be obtained by Spight and Malice. Home he went with his Parents, whence, after a long Discourse with them, he returned to us again, accompanied by his Father, who, with many fair Words, entreated us to discharge his Son from the Service of our House. To this we replied, we were willing to do it, if he himself did require any such Thing. The Young Man admonished all this while the Father, not to fight any longer against God. Hereupon the Father quitted him with great Indignation, but foon after stirr'd up more than two Hundred Malabarians, who furrounding the Young Man at a convenient Time, haled him into an House, and by Force would make him forswear the Christian Faith. He said: He was willing to for swear what was bad, but not what was good.

Being got once more out of their Clutches, he would venture no more among the Heathens hereafter; but most earnestly entreated us to baptize him with all convenient Speed, fearing the Chief of the Country might combine against him, and hinder him, if possible, from receiving this Ordinance. When we faw his earnest Defire for holy Baptism, and considering the Necessity of going about it without Delay, we fix'd a Day for that

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But the Poet would by no means have this Baptismal Act performed privately: On the contrary. he offer'd to write a Letter to some of his Friends. and therein openly declare, that no irregular End, but the Conviction of the TRUTH it felf, had brought him over to the Religion of Christ. No fooner did they receive that Letter, but away they trudge to the Governour, and with many Sollicitations intreat him to interpose his Authority, and thereby forbid the Reception of this young Malabarian into the Christian Church. Nor did the enraged Crew subfift there, but foon after dispatching a Letter to the Governour, did openly declare that, in Case he resused to restrain the Missionaries from their present Design, they were all resolved to abandon the Country, and for ever break off all Trade and Commerce with the Company here.

All these Threatnings we laid before the young Man, to see how he stood affected; but he readily answered: He was willing to suffer with us, even unto Death, for the Truth of the Gospel. He did not see any Reason, why he should not bear Affliction and Reproaches, seeing that Christ himself and the Apostles had undergone the same so cheerfully in their Days. At which Readiness, we did not a little rejoice, and after we had conferred together about it,

baptized him the 16th of October last.

No fooner was this over, but another threatning Letter was fent to the Governour by fome of the young Man's Friends living in the Country-They required the Governour to deliver up the Poet into their Hands, and thereby prevent further Mischief betimes. The Poet himself had a Letter fent him by an eminent Black, wherein his Friends

did

did promise to make him a Governour of a whole Country, and swear Obedience to him in the Prefence of the Bramanes, provided he would return to his former Religion: But then again, they threatned to burn him, if he should presume to reject so splendid an Offer. Our Governour soon after received a third Letter from another of their leading Men, importing, he would shut up all the Avenues to the Town, unless he made the Poet return to his Duty. However, our Governour promised to return a smart Answer to these busy Heathens, in order to allay, if possible, the Commotion that put 'em upon such restless Contrivances.

The Poet, under these Difficulties, addressed himself to the Governour, and implored the Protection of the Christians against his enraged Friends and Relations. He told him, that he was not the first of the Malabarians that embraced the Christian Faith, but that many before him, and even some of the first Rank, were gone over to the Roman-Catholicks, and yet were never suffer'd to undergo so cruel a Usage as he was obliged to do.

Upon the whole, you fee, Sir, that little Good will be done among the Heathens, except a Man be armed with Patience and an unshaken Firmness of Mind, to bear the Assistion which generally has attended the Propagation of the Gospel in all Ages. 'Tis true, much more might be esset ed, if Christians, and particularly those that sit at the Helm, were inspired with a greater Zeal for the Glory of God, and the Good of Souls, than what is commonly observed among them.

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I was not a little affected when I lately read, that some of the English Nation were earnestly disposed to promote the Cause of Christ among the Heathens in the West-Indies. I wish they would exhibit the same Kindness to the poor benighted Nations in the East, and by sending over some able Men, attempt the Conversion of Souls in those Parts. Great is the Harvest here, but sew Labourers! I hope the Lord will, in his time, bring Multitudes from among the Heathens to his Church, and polish 'em like so many Stones for the spiritual Structure of his most holy and living Temple.

Tranquebar Octob.

B. Z.

#### LETTER V.

To a Divinity-Professor at Hall. Journey of a Missionary to Madras. He writes a Letter to the Malabarians. Disperses Books among 'em. His Stay in this Town. St. Thomas's Mountain.

WE have told you formerly, in one of our Letters, that we defigned to address our selves by Letters to King Tanjour, in order to obtain Liberty, for travelling freely in his Dominions, and preaching the Gospel to such of the Heathens as were willing to entertain it. But this Design hath since been laid aside, after we have received some Intimation that no such Address will be allowed by that King, except it be accompanied with great Gifts and Presents, which we are not able to make him. After this Disappointment it

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was resolved in one of our weekly Conferences, that I should take a Journey to Madras; to try, whether by the Way, and in the Town it self, any Access might be gained to the Heathens, in order to give 'em a Tast of the Principles of Christianity.

We enter'd accordingly upon our Journey Jan. 7th, 1710, some going on Horseback, and some in a Palanquin. Our Congregation being afraid of my leaving them entirely, entreated me with Tears in their Eyes, not to quit them, but to return as soon as possibly I could. This I promised to do, having before publickly declared in a Sermon, the Reason that induced me to such a sourney.

Last New-years-day, I writ a pretty long Letter to the Heathens in Malabar. I layed down therein the most proper MEANS for their real Converfion to God, and invited them to espouse the Interest of their ownSouls, whilst it was brought them fo near Home. Of this Letter, I got a great many Copies transcribed with all Speed, and dispersed em among the Heathens in my Way hither. The same I did with the Gospel of St. Matthew, and another small Treatise, containing the First Principles of Christianity, which I presented to such of the Bramanes, as accidentally came in my Way. I hardly passed an Hour without talking to some Heathen or other, a fair Opportunity being offered to me almost in every Place we did touch at. We have past several large and populous Towns, and now and then taken up our Lodging with the Bramanes themselves. They entertained us kindly, and with great Attention hearkened to fuch Things, as we suggested to their Consideration. I have taken down all their Names, and defign to fettle

Tettle a Correspondence with them by way of Letters.

In King Tanjour's Dominions, we have been often detained. The bare Custom or Toll they made us pay, amounts to almost Thirty Dollars: But all these Charges fell off, as soon as we enter'd the Territories of the great Mogol, being every where let freely pass without any Charge or Custom at all.

Tranquebar is distant from Madras, about Thirty six German Miles, which we have finished in Ten Days. We have been in many Dangers, but are at last, under the Protection of God,

fafely arrived in this Place.

In one of my next Letters, I'll give you a fuller and more punctual Account of all fuch Things as have happen'd, during my Journey among the Heathens. I have taken with me a Malabarick Amanuensis, on purpose to write down in a Journal, all remarkable Passages that come in my way.

This Day at Twelve a Clock, we came to this Town, and were hardly enter'd the Gate, when the Governour sent for us up, and entertained us

at Dinner.

This Place, I think, is after Batavia, one of the largest Towns in the East-Indies. I hope it will afford me a fair Opportunity to scatter the Seed of the Word among the Heathens. My Design is to make here a Month's stay for that Purpose. I touch'd to Day at St. Thomas's by the Way, but being in haste, I could not take an exact Survey of that Place. After a Day or two, I design to return thither again, in order to view the samous Mountain of St. Thomas, but chiefly to confer with the so called Thomas Christians, and to

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make what Enquiry I can into the Truth of the Stories, that are handed about on their Behalf. At Badutscheri I have got some Intelligence about the State of Religion there, it being the chief Seat of the French Missionaries in these Parts. But the English Fleet lying ready to fail, I hasten to a Conclusion, remaining, &c.

Madras, in the Eaft-Indies, January the 16th 1710.

B. Z.

#### LETTER VI.

To a Minister at Berlin. Account of a Journey from Tranquebar to Madras, and of some remarkable Passages attending it.

THE 7th Day of January, I began my Journey from Tranquebar to Madras. I had in my Company one Merchant, four and Twenty Malabarians, Six Soldiers, Ten Palanquin-Carriers, Five other Men that carried our Victuals, one Malabarick Amanuensis, and one Servant to brew our Drink, and to dress our Victuals at Night, and one Ostler. One while I was on Horseback, and another while I was carried in a Palanquin.

The First Day we marched Four (German) Miles, through several Towns and Villages. The most part of the Heathens knowing me thereabouts, came together to hear a Word of Exhortation

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tation from me. The next Night we lodged in a large Town, call'd Tschigari, having about Sixty Pagods in it. Here I left one of the Letters, which I lately composed, to encourage the Heathens to embrace the Christian Faith, being directed to all the Malabarian Pagans, for that Pur-

pose.

The next Day we travelled again Four Miles, and then took our Leave of King Tanjour's Country, which has cost us very dear. We enter'd now the Dominions of the great Mogol, which we were suffered to pass, without paying any Cu-assomethed to pass, without paying any Cu-assomethed to a spacious Town, named, Tschilambaram, where I lest another Copy of the abovesaid Letter, it being contrived by way of a small Treatise or Pocket-Book. At Night we came to a Town, called Porta Nova, and in Malabarick, Pirenki Potei. Here I had several good Opportunities to declare the Gospel of Christ both to Heathers and Moors.

The Third Day, we came in our Way to an English Town, whose Name is Kudelur. From thence we moved to Fort St. David's, where we lodged, and were received with great Civility, by all the English that are settled there. We stayed there the Fourth Day, when the Governour sent for us up to the Castle, and entertained us at Dinner. I spent almost the whole Day in discoursing the Malabarians. In the Evening I went to one of their Pagods, where I was quickly crouded with Hundreds of Malabarians, and at last, was invited to one of their Houses, where there was a grave Assembly of Bramanes, being Men of Note and Reputation among 'em. With these I argued about Points of Divinity, till it

was very late at Night. At their Desire, I gave them a Copy of the aforesaid Letter, and of the Principles of Christianity; and having registred their Names, I promised to fix a Correspondence with them.

The Fifth Day, we reached Budutscheri, a French Town, and the chief Seat of their Missionaries in India. Their Malabarick Church, is a little bigger than our ferusalem at Tranquebar; but our Malabarick Charity School is far more nu-

merous than theirs.

The Sixth Day, we passed through large Forests and Deserts, where I preached the Gospel of Christ to the Inhabitants of the Woods. At Night, we took up our Lodging in the open Fields, in a resting House. After Supper, a Serpent made up to our Quarters, but being betimes discovered by our Guard, was immediately killed. In a Town lying near this Place, the Name whereof is Konschuméri, I lest another Copy of the aforesaid Malabarick Letter. This Day we put in again at a small resting House in the Fields, where I met Two Pantares, and discoursed them about the Way to Happiness, as I did all those, whom I accidentally met upon the Road.

The Eighth Day, we marched through abundance of Villages, and reached Sadras Patnam, a fine populous Town, where the Dutch have a Factory. After I had taken a View of the Town, a great many, both Heathens and Roman-Catholick Christians, came to hear what I had to say to them. With these I stayed Three Hours, declaring to them the Word of the Gospel, and then left one of the Malabarick Letters in their Hands. About

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Night we entered a Defert again, and were kindly entertained by some Bramanes, whom we happily met with. I ask'd them many Questions about the State of their Religion. Having given
me a good Insight into the Grounds thereof, they
proposed again some Questions to me about the
Nature of the Christian Faith; which I answered. And then putting one of the Treatises, containing the First Principles of Christianity, into
their Hands, I offer'd to correspond with them
for the future.

The Ninth Day, we passed again through some Towns and Villages, and lodged at Night in a retired Place among the Bramanes, who seemed to be affected with what I told 'em of the Saviour of the World.

The Tenth Day, we touch'd at St. Thomas, a noble spacious Town, and arrived at last at Madras, after Twelve a Clock, where we were received very kindly, and call'd to the Governour's House to dine there.

Madras is a large and populous Town, and befides, advantagiously scituate for spreading Christianity among the Heathens in those Parts; if the
English, who command here, would but second
our Endeavours, or join with us in Propagating
the Gospel in the East. I found here a Letter, writ
by Mr. Boehm at London, wherein he gives us
some Hopes, that perhaps the English might be
prevailed upon in Time to concern themselves in
so promising and worthy a Design. I have for
this Reason contracted an Acquaintance with
some Gentlemen of that Nation residing in those
Parts. I have also waited on one of their Ministers, who being glad of my Arrival, offer'd me

a Lodging in his House during my Stay in this Town.

The Malabarick Translation of the New-Testament, which hitherto has been one of my daily Labours, is now somewhat interrupted by this Journey. I wish my Friends in Germany would settle a Correspondence by the way of England, as well as Denmark. We have bought a Garden, near a very populous Place, designed for a Charity-School, and a Building was begun to be raised, just before my Departure from Tranquebar.

Madras, in the East-Indies, January the 17th 1710.

B. Z.

#### LETTER VII.

To a Friend at London,

The Missionaries receive a Supply from England.
The Number of those that are converted to Christianity. The Temper of the Malabar Youth. A Translation of the New-Testament into Damulick is attempted. Character of a Missionary. Method of the Papists in converting the Heathens.

I N the Month of October last, I receiv'd a Letter from Mr. Ludolf, importing, that a Box with Books was sent by you from London for our Use; and besides, that a Sum of Twenty Pound was to be paid us here, for promoting the Propagation of the Gospel among the Heathens. We sent two

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two Messengers from Tranquebar for those things; but it being not thought convenient to convey them to us after that manner, they have been safely kept till now. The Box was delivered to me, immediately after my Arrival, wherein I found your Letter, and two Broad Pieces, sent for encouraging the Design we are engaged in.

The Lord be praised, for this unexpected Support come from England! and for that he hath stirred up here and there, some Publick-spirited Souls, to favour the Work, in spight of all the Opposition we have hitherto met with. This makes me hope, that the Lord, by such joint Endeavours as these, will in Time remove those Obstacles that lie as yet in our Way, and stifle the Progress of the Gospel in those Parts.

Your Letter hath given me no small Encouragement, and I am sending it now to my Fellow-labourers, for their mutual Satisfaction. I am about receiving the aforesaid Twenty Pound, which I have designed as a seasonable Help for raising another Charity-School, to be made up of Malabar-Children. The Foundation to this Building was laid just before I set out from Tranquebar.

Our new-planted Congregation is increasing, under the gracious Influence of God, though in its very Infancy surrounded with various Oppositions and Persecutions, as the common Attendants of the Gospel of Christ. Our whole Congregation, both of those that are actually baptized, and of those that are as yet catechized in the Principles of Christianity, is increased to about one Hundred and Sixty Persons. Our Malabarick School is in a very good Forwardness, and provided with an able Master, who, before his Conversion,

Conversion, was one of the most noted Poets and School-Masters among the People at Tranquebar. His Conversion to Christianity, caused a great Commotion among the Heathens, who never expected any such thing. But now all is quiet a-

gain.

We have begun to set up some Manufactures, which we hope may prove in time beneficial to the Main Work we are carrying on. If we were more powerfully supported by our Superiors, I do not question but Hundreds of Heathens would have been initiated into the Christian Church by this Time. But such Supplies being wanting, we endeavour the more to bring those sew that are entered the Lists of Christianity, to a more solid and experimental Taste of

our holy Religion.

But I must not forget to tell you, that what taketh me most in this Assair, is the Education of Children in India. They are of a good and promising Temper; and being not yet prepossessed with fo many headstrong Prejudices against the Christian Faith, they are the sooner wrought upon and mollified into a Sense of the Fear of God. To tell you the Truth, we look upon our Youth as a Stock or Nursery, from whence in time plentiful Supplies may be drawn, for enriching our Malabar Church with fuch Members, as will prove a Glory and Ornament to the Christian Profession. 'Tis true, there are but a few of the grown Heathens that are willing to be baptized into the Name of Christ; and yet 'tis no less true, that there is always a Concourse of People attending our Sermons, and other Parts of divine Service: and miny undoubtedly return with ftrong

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ftrong Convictions left upon their Minds. AII this gives me a fair Prospect of getting a larger

Door of the Word fet open in time.

I have been all this while taken up with Tran-Stating the New-Testament into Malabarick. The Four Gospels are almost finish'd by this Time. Besides this, I have composed some other Pieces of Divinity to be dispers'd among the Heathens. At the Entrance of this Year, I writ, by way of a Letter, a fort of a General Invitation to all the Malabar-Heathens, and laid down therein the most substantial Points of the Christian Faith. Many Copies, both of this Letter, and of some of the Gospels lately translated, have been given away to the Heathens. I have passed through many populous Towns and Villages in my way hither, and every where declared the Gospel of Christ to the Heathens I met with.

I have also been at Fort St. David, where I had the Honour to acquaint the Governour, and the whole English Council, with the Design we were engaged in. I must needs fay, the English have shew'd me much Love and Civility, and express'd no small Satisfaction, that some were fent at last on so Christian an Errand as this is. And who would fo far put off all Bowels, as not to be lively affected with the Approach of the Light of the Gospel to such dark Corners as these are; and not to bid a kind Welcome to the first Dawnings of the glorious Day of the holy Gospel shining forth on these benighted Infidels?

In our Way hither, we lodg'd feveral times with Bramanes, who entertained us kindly, and with great Attention hearken'd to what we delivered

rivered about the Means of Salvation. Yesterday arrived in this Town, and was kindly received, both by the Governour and other Gentlemen that are here settled. I design to stay a Month here, in order to preach the Gospel of Christ to such Heathens as are scattered hereabouts. This is truly a Town conveniently scituate for planting the Christian Religion among the Heathens in those Tracts; if the English, who own it, would but join in the same Design, intended for the common Good, and the Welfare of the

Pagan World.

At this rate we should be enabled to erect a Malabarick Church here as well as at Tranquebar, and form other proper Methods for Propagating the Gospel among the Heathens. What an Advantage would this prove to the whole East-India COMPANT; and what a Bleffing would they derive thereby on their Commerce! For whilst they did fow to the Heathen Spiritual Things, they would reap with the greater Increase the Temporal Riches of these Nations. If they should be unwilling to entrust us with the Management of so noble a Charity, we wish they would be pleas'd to fend some of their own Country on so worthy an Errand. We shall always be ready to put 'em in the way to learn the Language with all convenient Speed. We would also fix a regular Correspondece with them, and by mutual Assistance, and combined Endeavours, go on with them in the Work of converting the Heathens to the Light of the holy Gospel.

But then such Persons must be pitch'd upon as, with a generous Resignation, are ready to confecrate themselves entirely to the Service of these

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deluded Pagans. For such as in the Ministration of spritual things are hurried on by base and sinister Ends, and come over to gather up some Rarities in the Heathen World, or to purchase a few uncertain Riches, and so turn Half-Merchants at last: These, I say, would do no great Feats among the Eastern Nations, who commonly estimate the Christian Religion by the Life and Conduct that shines in its Professors.

If Christian Princes and States would but lay to Heart the Present State of the Heathens in these Parts, great things might be both attempted, and, under the gracious Influence of the Lord, happily brought about at this Time. There is Store of Promises in divine Writ, tending to a more universal Display of the Gospel of Christ. These must be laid hold on as the true Basis and Ground-work of all our Endeavours in this Caufe. The Roman-Catholick Missionaries have made a wonderful Progress, and continue to over-run the Eastern Countries. But fince their chief Design is, to make Proselytes to a Party only, the Souls that fall under their Management, are left in the utmost Ignorance, without receiving fo much as a real Tincture of inward Piety, or of a faving Conversion to God. At this rate, they go aftray like lost Sheep, and remain altogether Strangers to the grand Mysteries of Salvation. Nor do their Priests take the least Pains to train them up to a competent Knowledge of divine things; but suppose they have sufficiently answered the Character of a Missionary, when the Heathens have learnt to perform the external and customary Formalities of the Church of Rome. And after this Manner they convert Numbers of Pagans in a little Time, and

with less Pains and Labour.

The Lord, I hope, will keep us free from all fuch base and mercenary Ends, (as are apt to intrude upon the best contriv'd Projects) and entirely fix our Eye on the MAIN SCOPE, viz. The Conversion of Souls from Darkness to Light, as the Word of God doth require. Your Endeavours to promote so laudable a Design in the English Nation, and to recommend it to the Well-wishers of the Cause of Christ, will prove a Blessing

to you in the Day of Retribution.

We hope that not only England, but Holland alfo, Germany, Denmark, Sweedland, and other Protestants, will come in at last, and join their Endeavours in so good and glorious a Work. We
shall be willing to settle a Correspondence for that
Purpose with the more publick-spirited Personsos
those Nations. Be pleased to remember us and
our Concerns in your Prayers. Fort St. David is
Twelve German Miles from Tranquebar, and Fort
St. George, or Madras, where I write this Letter, is Thirty Six Miles; from whence we can
have things transmitted to us almost every Week.
I remain, &c.

Madras, January the 17th, 1710.

B. Z.

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#### LETTER VIII.

Account of a Baptismal Act performed by the Papists in India.

I N the Year 1709, and particularly towards the latter End thereof, every thing was very dear in this Country. The Scarcity was fo great, that abundance of Malabarians died for want of Necessaries, and others were forced to fell themfelves for Slaves in that Extremity. The Partuquele Church here, being very large and populous, took hold of this Opportunity, and bought up a great many of this poor People for Slaves, one being fold from Twenty to Forty Fano, or from Eight to Sixteen Shillings English. After they had purchased the Number of Fourscore Heads, the Pater Vicarius appointed a solemn Day for administring the Baptismal Act to all those Souls at once. At the fet Day, they went in one Body or Procession, being accompanied by some who beat the Malabar-Drums, and others who play'd on the Flute; these being the usual Instruments the Heathens make use of both at their idolatrous Worship in the common Pagods, and in their publick Processions, when they carry their Idols about, as they use to do upon some Days fet apart for that Purpose. There were likewise some Standards attending the Procession, to give the greater Lustre to so solemn an A& and Formality.

## 52 Of the Method of the Papifts,

The whole Pageantry being thus mustered up, the Sacrament of Baptism was ministed to those ignorant Wretches, without so much as asking them one Question about the Substance of these Transactions. Being sprinkled one after another, they were led back in the same pompous Manner; the aforesaid Father ordering abundance of Cass (a very small Coin, Eighty whereof make one Fano) to be thrown among the People as they went home. And these forry Performances, whereby they make daily Additions to the Church of Rome, are extolled by them, as extraordinary Acts of Devotion, and their Church set out, as the most flourishing of all others.

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How their Missionaries carry on this Work in other Parts of the East, I cannot yet tell: But if they don't manage it with greater Wisdom and Application, than what we see here; all the Accessions they gain to support their Party, will prove at last but forry Ornaments to a Church, that pretends to so many Prerogatives beyond all others. At least we may learn by this Instance, what to think of the high Boasts, wherewith some Phyish Missionaries have filled their Books, and told the World, that they have converted Thousands of Heathens within the Compass of one Year. Which fort of Conversion, is undoubtedly much of the same Nature with what we have seen per-

formed in this Town.

Some of these Roman Catholick Converts have been with us. After some Discourse with them, we found they did not know so much as one Word of the Lord's-Prayer. Some Weeks ago a Braman entreated us to lodge in our House for some time: We knew not whether he did sincerely defire

fire to be instructed in the Principles of Christianity; or whether perhaps he might be an Emissary, fent to get Intelligence of our Life and Conduct. After having discoursed him a while, he at last confessed he had been baptized Five Years ago by the Roman-Catholicks, and fo supposed he was become a Member of the true Church. All he knew of the Christian Religion was no more than that he had been sprinkled with Water, and thereby initiated into the Christian Church. ried still about him the usual Badge, whereby these filly Priests do distinguish themselves from the common People, which is a little heathenish Idolet fastened before their Breast. He also still anointed, after the Way of the heathenish Priests, his Breast and Forehead, with an Ointment, made of Ashes and Cow-dung, and other filthy Ingredients. This is the unhappy Effect of a superficial Method of converting Heathens to the Christian Faith, and which, I fear, is too frequently used in India.

Tranquebar January the 6th. 1710.

J. E. G.

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A Scheme,

#### IX.

A Scheme, containing the whole Management of the Malabar-Children at Tranquebar; sent over with the English Fleet, and dated October the 19th, 1709.

In the Forenoon, from Six to Seven,

NE of the Missionaries says Prayers with the Children and the Catechumens in Malabarick, and then expounds to them a Part of the Catechism. The same is practised in the Portuguese School. The Ushers that assist in this School are present at the same Time.

#### From Seven to Nine,

Are the ordinary School-Hours. One of the Malabarick Masters reads to the Children a Chapter out of the Malabarick New-Testament. After this, the Children are taught the Principles of the Christian Religion, done into Malabarick for their Use. The Children learn the Places of Scripture by Heart, each of 'em being provided with a Book for that Purpose.

The same Method is observed in the Portuguese School, with this Addition only, that some Danish Children, resorting to this School, are taught their Catechism in Danish.

Part of this time is also employed with such Women as are to be prepared for receiving the Sacrament of Baptism.

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# Of the Management of the Schools. 55

Likewise some Boys are put to Knitting;

which is done in Cotton.

(After Eight a Clock, all fuch as belong to our House have a little Panjar given 'em for Breakfast. We have lately bought a spacious House both for our School and Dwelling-place. The Number of those that are freely maintained and lodged therein, are encreased to Fifty four. In the Malabarick School are taught Twenty Five Children, having Three Malabar-Mafters fet over them, who have embraced the Christian Religion before. The Portuguese School is made up of Sixteen Children, and has Two Masters to manage it. Besides this, we maintain Seven Kanakappel, or Malabarick Writers, to transcribe such Books as are required for carrying on the Design both in our Church and Schools.)

#### From Nine to Eleven,

The Malabar Children continue their School-Hours. 'Tis concluded with a Repetition of a Part of the Catechism.

In the Portuguese School, some Children are taught to spell, to read, &c. Some learn Scripture-Sentences by Heart.

Some Catechumens, being Boys or Men, are infructed in the Knowledge of the Christian Faith.

The Women and Girls are employed about Knitting.

#### From Eleven to Twelve,

All the Children in both Schools go to Dinner, with such Catechumens as are either poor, or unable to maintain themselves. Those that

### 36 Of the Management of the Schools.

Reason, by their cruel Relations, deprived of all Necessaries, receive 15 Cass a Piece. The same is allowed 'em also for Supper.

#### From Twelve to One,

Our Children have a resting Hour. From One to Two, they learn to write in the Sand, according to the Custom of the Country. But such of the Children as are better Proficients in writing, are used to handle the Iron Tool, in order to fit their Hand for Printing on Leaves such Copies as are laid before them.

In this Hour, the Portuguese Children are taken up with Knitting; and some of the Catechumens are employed about domestick Business.

#### From Two to Three,

The Malabar-Children are used to read and to write Letters.

The Portuguese Children say their Catechism, and the smaller ones learn to spell, read, &c.

Some time is spent with instructing the Slaves in Christian Knowledge. They are taught distinctly by themselves.

Some of the Catechumens, being Men or Boys, are put to the knitting Business. When these have done, the Women and Girls come in about three a Clock.

#### From Three to Five.

In the first of these Hours, the Malabar-Children are taught Arithmetick. In the other Hour, they read, write, and learn to understand Poetry: But then such Poems are chosen for this Purpose,

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Of the Management of the Schools. 57 as contain the History of the Bible, or treat on some other religious Subject.

In the Portuguese School, the bigger Boys cast Accompts, and the smaller ones read, spell, &c.

Some time is allowed again to the Instruction of the Slaves.

#### From Five to Six,

The Malabarick Missionary, hath all the Malabarick Youth, together with all the Catechumens, before him, and goes over with them a Part of the Christian Religion; and thus concludes the ordinary Lessons of the Day.

The same is done by the Portuguese Missionary, in the Portuguese School, where are now present

Catechumens, Children, and Slaves.

#### From Six to Seven,

The Malabarick Master, doth for his own and the Childrens Recreation, retire with these to the Leads of the House. Here he entertains 'em with some agreeable and useful Histories, about things natural, &c. Or he discourses upon the Heavens, and other celestial Bodies, &c. Now and then he sings with them some Hymns in their own Language, and at other times he makes the Children rehearse what they have learnt that Day, &c.

The Portuguese Masters do the same with the Company of Children committed to their Trust.

Besides this, there is Four Times a Week an Exercise of Piety kept by the Four Missionaries in this Hour. It is done in the German Language. There is a Chapter of Scripture read and practically applyed, and every thing concluded with

## 58 Of the Management of the Schools.

a hearty Prayer, wherein the Conversion of the Heathens is particularly offer'd up to divine Providence, and the Lord implored to bless the King of Denmark, under whose Protection, the present Attempt towards the Conversion of the Heathens hath been made, and not left without a Blessing. We pray also for all those who have been, and are still any ways helpful towards establishing this Work on a good and solid Foundation.

We have also two Conferences a Week, wherein we meet on purpose to confer about the Management and Improvement of the Mission. 'Tis kept from Six to Seven, on those two Days wherein we are not engaged in the aforesaid religious Exercise.

From Seven to Eight,

Both Catechumens and Children eat their Supper, one or more Masters being present, who, during that Time, reads to them out of the New-Testament. After Supper, they say their Prayers, and about Nine, they lay themselves down on their Mats.

Besides these Circumstances relating to every Day's Work in particular, I would have you observe:

I. That there is every Monday, a General Examination in the Malabarick Tongue. 'Tis from Five to Six in the Afternoon. Here are present, (1) Those that belong to our own Congregation; (2) Such Malabarians as are converted by Roman-Catholicks, and reduced to Straits and Poverty. Those begging their Bread up and down, give us many importunate Visits for getting Relief.

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Relief. Now to manage Things for the Good of their Souls as much as we can, we have order'd the Roman-Catholick-Converts to be present at this Hour; that fo at least they may hear some usefulInstructions for their Edification. After this, the Poor of our own Congregation receive a Supply; fome one, fome two, fome more Fano a Week, according to their Necessity, and the Bigness of their Families. The Roman-Catholicks have likewise some Cass given 'em, according as our Circumstances will allow.

II. The Members' of our Congregation are present every Day at the usual Hours of Praying and Catechizing; which is from Six to Seven in the Morning, and from Five to Six in the E-

vening.

III. Both the Malabarick and Portuguese Missionaries visit the Schools every Day, teaching themselves one or more Hours, as their other Business will permit. The Malabarick Master must all this while be present, and by giving diligent Attendance to the Method used by the Missionaries, inure himself to a plain and easy way of catechizing.

IV. Every Saturday, the whole Company of our Boys is permitted to walk a little way out of the Town, where they wash themselves in a Pond all over their Bodies This is the Cufrom of the Country. After this some go and

visit their Parents.

V. We endeavour to spend the whole Lord's-Day, as nigh as possibly we can, in Devotion, and Exercises of Piety. After the I wo Sermons are over, one or other Article of Faith is repeated with the Children: Or the Children themselves 60 Of the Management of the Schools.

Testament, and to sing spiritual Hymns, &c.

VI. During the Time of Knitting, some useful Book is read to those that are employed a-

bout this Work.

VII. Once in Six Weeks, we repair with the Children to a Garden joining to a Village near this Town. This is done on Purpose, to afford the Children some prositable Refreshment by Walking. All the Missionaries and Masters attend them on this Occasion, and discourse them about the Works of Creation display'd in Nature. Many Malabarians gather about us all this while, and express a great Satisfaction at the pertinent Answers our Black Lambs (being but lately reclaimed from heathenish Vices and Superstitions,) do return to the Questions relating to God and Religion.

John XV. 16.

I have chosen you, and ordained you, THAT you should go and bring forth Fruit, and that your Fruit should remain.

FINIS.

Propagation of the Gospel in the EAST:

# COLLECTION OF LETTERS

FROM THE
Protestant Missionaries,

And other worthy Persons in the

# East-Indies, &c.

Relating to the Mission; the Means of Promoting it; and the Success it hath pleased GOD to give to the Endeavours used hitherto, for Propagating True Christianity among the Heathen in those Parts, but chiefly on the Coast of Coromandel. With a Map of the East-Indies.

#### PART III.

Published by the Direction of the Society for Promoting Christian Knowledge.

#### LONDON:

Printed and Sold by J. Downing, in Bartholomew-Close near West-Smithsteld, 1718.



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#### TO THE

# READER

HE Conversion of the Gentiles to the Knowledge of JESUS CHRIST, is a Matter of Joy and Exultation to all such as wish to see the Church in a better and more flourishing State, than that wherein

he doth appear at present. Whosoever maketh the Interest of our Blessed Saviour his own, and doth not ast upon a Principle separate from that of his Master, must needs rejoice at the Enlargement of the Kingdom of Christ upon Earth: Particularly, if the parched Wilderness of the Pagan World, should once begin to slourish; and the barren Church of the Gentiles shout for Joy, at the numerous Company of Children she is to bring forth. But at this is a Work of Time, so our Waiting is like the Waiting of the Husbandman, who, after he huth done his Labour, expecteth with Patience the hysul Day of the Harvest.

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The gradual Difplay of the Church's Glory upon Earth, is fet forth Cant. VI. 10. where the is faid, to look forth as the Morning, or the first Dawn of the Day, representing the Church in her Weakness and Minority. This State is mixed as yet with a great Deal of Darkness, and yields but a faint Glimmering of Light. But then, as the Dawn is a Fore-runner of the Day, so is this gloomy State of the Church a Fore-runner of a more glorious Display of the Gospel, which, by a gradual Increase of Light, shall succeed. This is plain from the Beauty of the Moon, to which the Rising Condition of the Church is farther compared, though she be not yet free from Spots and Imperfections even in that State. However, what Fairness she hath, is altogether deriv'd from the Sun of Righteousness himself, by whose Rays she only desireth to shine. And this Lustre, though it be borrowed, yet is it fair, comely, celestial, and renders the Church more agreeable in the Eyes of an impartial Beholder, than all the Endowments of Nature ever could do. But then the must not acquiesce here neither, but hine more and more unto the perfect Day, and become at last as clear as the Sun himself. And 'tis then she begins to bear an unspotted Character, being elevated to the sublimest Perfection she is capable of in this World. She looks then Terrible as an Army with Banners, and appeareth in POWER and PURITY to her Enemies. For this will be the Crown of the Church in the latter Days, after

the Winter of various Trials and Humiliations

is over, through which she shall have pass'd, in

order to be duly qualified for that Dignity.

This glorious State of the Church will then doubtless appear, when the Fulness of the Gentiles is come in, and all Israel is saved at last. These will prove infinite Accessions to the Church both in Strength and Beauty, and make her arise and

fine, as the Prophet expresseth it.

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But what renders still more compleat the Glory of the Church in that Time, is the monderful Order and Symmetry, which will then most conspicuously appear, both throughout the whole Body in general, and in every Member in particular. The Spirit of Division and Rancour. of Party and Animosity, of Strife and Envy. will be altogether banished from the Church, raised to that Dignity: Or if it should offer to disturb ber, it will foon be vanquished by that Power, which hath made her a Terror to her Enemies. But all this she doth not do by her own Power. but by the Power of her Head, to whom the is graciously united by Faith. All the Members are animated by one and the same Spirit, nourished by the same Bread, begotten into the same Hope, united to the same Head, held together in the same Bond of Peace. The Variety of Gifts which appears among them, is so far from creating Divisions, that it will set off the Church with the greater Lustre and Amiableness. For as all the Gifts are sanctified by the same Spirit, so they tend all to the same End. And'tis this Union, which maketh the Church look both beautiful and powerful, fair and terrible.

How little there is seen as yet of this sweet and Majestick Power, in our modern Churches, is so obvious to an impartial Eye, that it needs no farther Proof to evince it. And yet an industrious Observer of the Times cannot but take Notice, of the singular Providence of GOD, which in the midst of so heartless a State of Religion hath stirred up some who do not only grieve for the Affliction of Joseph, and the Decay of true Piety,

but do also contrive Means to repair it.

Some do what they can to convey Life into those Churches, which have a Name and Form that they live, but are dead. Some endeavour to instil found Principles into Children, to make thereby the Church look fairer in the next Generation, than she doth in the present. Some endeavour to take away the Veil from the Jews that overspreads their Minds, and bath all along hindered them from looking to the End of the Law. Some have published, and do publish the Oracles of God in divers Languages, for spreading the Knowledge of Christ, among those, that are as yet destitute of that Benefit. Some bend their Endeavours towards the Reformation of publick Schools, in order to see them cleared from profane Customs, and inveterate Corruptions. Some do promote Christian LOVE among the differing Parties of Religion, as the only Foundation whereon the so long wished for Union among Protestants may be raised in Time. Some are employ'd about exercising the Severity of the Law, thereby to restrain a Sinner's Hand from doing Evil; whilst others display the Power of the Gospel, thereby to regenerate his Heart, in order to his doing Good. Some endeavour to support real Holiness, by private Confe be lig

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Conferences on the most practical Heads of Religion; whilst others do the same, by publishing and dispersing such Books as treat on edifying Sub-

jects.

All these and the like Endeavours, cannot but be agreeable to a Well-wisher to the Cause of Religion, and may be deem'd as so many Presages of a better State of the Church upon Earth: For by such Efforts some Stones at least are polished, which will help to adorn that spiritual Temple which shall be raised in the latter Days.

To all these Attempts made towards a Reformation and Enlargement of the Church, may be added another, to which some Inclination bath appeared of late, among several Protestant Nations in Europe: And this is the Propagation of the Christian Faith in the East and West-Indies. Of what hath been particularly done among the Malabar Heathen in the East, the Historical Account published in two Parts will inform the Reader at large. It has been reprinted the third Time in the Year 1718, with this Title: Propagation of the Gospel in the East: being an Account of the Success of Two Danish Missionaries sent to the East-Indies, &c.

As Things of this Nature are generally subject to various Opinions and Reflections; so hath in particular this Undertaking met with the same Treatment, since it came to be known in Europe. It hath been highly approved by some, and distiked by others. Some, who do not suppose an Enterprize of this Nature to be altogether impracticable, do however think it now very improper, when

every

every one complains of hard Times, and is called upon by other Expences nearer at Home: And for this Reason they are for putting it off to a more convenient Season. Others have been startled at the Newness of the Thing, and are Thy to venture into a Road so little beaten in this Age, and so much exposed to Danger and Difficulty. Others have been bare Spectators in this Matter, unwilling to judge of a Work, which, like a tender Blade, did but just appear above Ground, not discovering as yet what its Fruit might prove. Others again, have taken a transient View of the Scheme, but declared their Unwillingness to be farther concerned, till they should see Some eminent Men espouse it, and by their Example encourage others to engage in the same. Others are displeased with the Heathen themselves, who, for the Sake of a little Gain, will conform to the Christian Name, but at the Approach of Danger quit it again, and relapse into their former Ways.

'Tis not the Design of this Preface to examine at large the various Opinions and Judgments, which hitherto have been pass'd on this Affair; much less to determine how far they might be well-grounded, or how far perhaps they might be byassed by Mistakes and Prejudices. However, thus much may be said in Answer to those, who on one Hand are so easily terrified by the common Calamities of the Times, and on the other, by the Expensiveness of the Design, that they seem to be little acquainted with the Ways and Dispensations of Providence. For if we take a Survey of the most considerable Transactions, both under the

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Law and the Gospel, it will plainly appear, that generally the best of Works have been carried on in the worst of Times, and that they have triumph'd at last, (though after much Toil and Labour) over all the Clamours and Oppositions that wicked

Men and Devils could raise against them.

The Prophet affures us, that Jerusalem was rebuilt in strait and troublous Times. And another of the inspired Writers tells us, that they were fain to work with one Hand, and to hold their Weapons in the other. And yet did the Work gain Ground in the midst of all those Adversities, and the Attempts made against it, were so far from disheartning the Builders, that they did but more encourage them to go on with their Labour, till they saw the Design brought to a happy Conclusion. However, it cannot be denied, that the Opposition is then most destructive and fatal, when it comes from those that are within the Pale of the Church, and who, under an external Shew of the Same Confession, destroy the Vitals of the Christian Faith.

How backward the Jews were in building the Lord's Temple, and under what frivolous Pretences they put off so unwelcome a Work, doth plainly appear from the Reproof given them by the Prophet. The Time is not come, the Time that the Lord's House should be built, was the common Plea for their Sloth and Drowsiness: But then the Effect was, that whilst Governours, Priests and People, were wholly bent on advancing their worldly Interest, and shamefully neglected the Lord's House, their Vines and Olives did not yield their Increase, and the Earth denied

her Fruits. All which may possibly convince us, that even outward Prosperity doth in a great Measure depend upon the Care employed in the Worship of God, and its Enlargement among

Jews and Heathens.

Nor have those a sufficient Plea for themselves, that undervalue a Design, because it is new, and because it hath been little attempted by Protestants. Truly, this should rather be an Inducement, (not to stifle the Work in its Infancy, but) to inflame that little of the Spirit of Power and Love, which is left among us. Should we be also willing to die, because we see so many dead about us? I mean, so many who are supine and negligent in the greatest Concerns of Life and Happiness. Should we not rather strengthen the more the Things which remain, but are ready to die, except they be supported betimes? Which Consideration should make 115 shake off that natural Drowsiness, which confineth the Mind to narrow Ends and Purposes, and indisposeth it for any generous Enterprize. Nothing is more common, even among those who call themselves Christians, than to frame new Ways and new Methods for increasing their Stock, and to improve every Opportunity offer'd for that End. Almost every Year produceth new Schemes, and these new Pursuits after the Things of this World. Let a Design be never so new and uncommon, it will soon be embraced, if it be but profitable, and conducive to some temporal End or other. Why should a Christian then be shy of a Work, because it is new, when it may carry with it a

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never-fading Reward? Should not he be as ready and watchful to lay up Riches in Heaven, as the profane Worldling is to improve his Income on Earth?

But to return to the Affairs in India; 'tis true, that what we fee at present is but an Embryo, and a Seed as it were, scattered by the Missionaries among that numerous People; and a Seed cannot be fown, and its Product reap'd in one Day. However, a mise Man doth not despise, even the Day of small Things. He knows that one soweth, and another reapeth; but that both shall rejoice together in due Season, and be rewarded according to their Pains, not according to their Success. The whole Undertaking, such as it is at this Time, may give the impartial Reader a fair Prospect at least, that a Work of this Nature is not altogether impracticable; and that the LORD, who is the only Author of Success, will direct the Steps of those who are engaged, or shall engage in a Design, tending so much to the Enlargement of the Church of Christ upon Earth.

Nor ought we to be deterred from so Christian an Enterprize, by the perverse Conduct of some Heathen, who, out of Regard to a temporal Benefit, will for a while conform to the external Confession of the Christian Faith, but return to their former Idolatry again, as soon as the Hope of their Gain is gone. For this is a very old Practice, and may be traced through all the Ages of Christianity. Our Blessed Redeemer binself

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himself complained, that some would seek him only for the Sake of the Loaves they did eat; And the Apostle of the Gentiles taketh Notice of some, who professed Godliness for the Sake of Gain and Preferments; and yet did neither the Lord himself, nor the Apostle sent by him, give over the Preaching of the Gospel for that

Reason.

These, and many other Impediments, which generally attend any good Undertaking, may render indeed a Gospel-Labourer more vigilant in trying the Spirits, and more cautious in admitting them within the Pale of the Christian Church: But then they must never make him despair of Success in the Dispensation of the Gospel. 'Tis certain, that a spiritual Discretion of the various Dispositions of Souls, is one of the principal Branches of the whole Ministerial Function. For, if a spiritual Guide be altogether destitute of this Judgment of Trying the Spirits, be must needs make many a wrong Application of the Promises of the Gospel, and thereby most dangerously unhinge the whole Chain and Oeconomy of Salvation. But as such a Judgment is altogether grounded on Practice and Experience; so it requireth Time, and a careful Observation of the various States of Souls, in order to obtain a competent Measure thereof.

As for the Historical Account, which herewith is presented to the Reader; he is to observe, that the sirst Collection of Letters came out in English in the Year 1709. and chiefly contain'd

a Narrative of the Voyage of the two first Missonaries to the Coast of Coromandel, and their Settlement at Tranquebar, together with some Account of the Language and Manners of the Inhabitants, and of the Divinity and Philosophy of their Priests and Scholars. The Missionaries do in those Letters more particularly insist on the many Obstacles and Difficulties they were like to meet with, in so hazardous an Undertaking; and which hitherto had been so little attempted by Protestants. They speak more at large of the Immoralities of the Christians in those Parts, wherein they not only exceeded the Heathen themselves, but exposed also the best of Religions to the Contempt and Reproach of the barbarous Nations with whom they convers'd. This the Missionaries discover'd at their very first Entrance upon this Enterprize: A Misfortune which has ever been complain'd of by all good Men, that have concern'd themselves in a Work of the like Nature!

The first Collection of Letters was dedicated to the Venerable Society for Propagating the Gospel in Foreign Parts, and proved a Motive to many charitable Benefactions contributed by well-disposed Persons for advancing this Mission. The last Letter in the said first Collection, is dated in October 1707, soon after the Missionnaries had raised a Church for the Benefit of the Heathen, and begun to preach the Gospel of Christ in the Damulian and Portuguese Languages.

In the Year 1710. A Continuation of the most material Circumstances of this Affair was published, and the Historical Thread brought down to the Beginning of the Year 1710. About this Time Two other Missionaries sent on the same Errand arriv'd at Tranquebar, and from thence acquainted their Friends in Europe with the most remarkable Occurrences during their Voyage to India. The Impression both of this and the first Part being dispersed in England, they were reprinted in the Year 1711, with some Preliminary Hints concerning the Character of a Missionary prefix'd to the first, and a Proposal added to the last, for printing the New-Testament in Portuguese, for the Benefit of the Natives on the Malabar Coast, and for furnishing proper Helps to the Missionaries sent thither to attempt their Conversion.

The aforesaid Proposal was crown'd with so signal a Blessing of charitable Donations from all Ranks of People, that a Copy of the said New-Testament was forthwith put to the Press, and happily sinished in the Year 1712. And of this Edition considerable Numbers have been since convey'd to India, for Promoting the whole Design, and for settling the Portuguese Church and School on a better and more promising Foun-

dation.

In the Year 1715, a Letter writ by the Missionaries to the Reverend Mr. George Lewis, then Chaplain to the Honourable East-India Company, at Fort St. George; was translated from the Portuguese printed at Tranquebar, and published facti Inter and hath

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published by it self in English, for the Satisfaction of all Well-wishers to this Design. The Intent of this Letter was, to explain the Order and Method used in their several Schools, and hath for the same Reason been inserted again

in the following Collection of Letters.

Whilf Things thus went on in the Indies, and carried with them a fair Prospect of Success, several Nations in Europe were not wanting to second so promising a Work, and by seasonable Supplies, to water as it were, the Seed of the Gospel scattered among the Heathen. And since, as the wise Man says, in the Multitude of Counsellors there is Safety; His Majesty the King of Denmark resolved to settle a College or Corporation for the better Management and Enlargement of this Mission, which now required more Hands to advance it. A Brief Account of these Measures taken in Denmark was publish'd in English, in the Year 1715. with a Letter from the Affesfors of that College to the Society in England, for Promoting Christian Knowledge, wherein they express a most grateful Sense for all the Favours hitherto deriv'd from Great-Britain, on the Protestant Mission eftablished in India. Both these Pieces have been reprinted in the ensuing Account, that the Reader may fee in one View the entire Connexion of this Affair, and the several Steps that have been taken to settle it on a good Foundation.

The third Part of the Propagation of the Gospel in the East, comprised in the following Collection of Letters, begins with the Year 1711,

After the second Part was brought down to the Year 1710. This third Part endeth with Mr. Ziegenbalgh's Return to India, where he arrived in August 1716. All the Letters contained in this Volume are not written by the Missionaries themselves, but some are sent us by such Persons as wishing well to the Design, have freely imparted their good Advice on so important a Subject. It were to be wish'd, that all those who are in any Degree affected with the deplorable State of the Heathen in India, would generously suggest such Hints as they thought proper, for improving this Undertaking to a greater Maturity, than wherein it appears at present.

As for the Letters themselves contain'd in this third Collection, the Reader is to know, that we have followed the Thread begun in the first and second Part of this Narration; some of the Letters being exhibited entire, and some by Way of Abstract only, as they were thought worthy the Reader's Perusal.

Anth. Will. Boehm.

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# ACCOUNT

Of the Success of the

Protestant Missionaries,

Sent to the

# EAST-INDIES

For the Conversion of the

HEATHEN IN MALABAR, &c.

#### PART III.

#### LETTER I.

To the Reverend Mr. Boehm at London: From the Printer who was fent from England to India.

He gives an Account of his Voyage to, and Arrival at St. Sebastian. What Trials he met with in this Voyage. Some Notice taken of the State of Religion in Brasil, and of the Negro Slaves: Likewise of the Siege of that Town, and of some other Accidents. He is taken Prisoner, and, after many Hardships, as last released.

Reverend Sir.

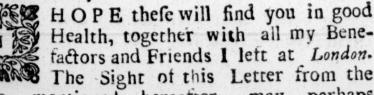
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feem somewhat strange to you, till the following Historical Account of our Circumstances set

things in a clearer Light.

I hope you have received my Letter (a) of the 15th of May, dated near Porto-Santo, in 33 Degrees of North Latitude. I committed it to the Care of an English Ship going to Carolina, and related therein some of the most material Occurrences, happening betwixt England and Porto-Santo, when we had fleer'd our Course toward the Equinoctial-Line, betwixt the Canary-Islands and the Coast of Africa. The nearer we approached the Line, the more we found our felves becalmed, the Ship being near a whole Month in the same Place, and for Want of Wind, in no Condition to go either forwards or backwards. The Heat began to be exceeding great particularly in the 12th Degree North Latitude, and it was the 8th of June when we had the Sun just over The Refreshments I had taken with me were now very useful and seasonable.

The 14th of July we happily passed the Equinoctial Line, and directed our Course constantly
towards the South-West, till the 10th of August
we thought ourselves in Sight of Brazil; but it
proved a Mistake, it being Cape St. Thomas, and
soon after we came to an Anchor at the Isle of
St. Anne, not far from that Cape: Here we
continued a few Days taking in some provision
of Fish and Fruit, which we stood in need of,
having sailed near four Months after our De-

parture from England.

The

<sup>(</sup>a) Note: This Letter never came to Hand.

The 15th and 16th of August we sailed along the Coast toward Cape Frio, and the next Day we entered the River Janeiro, but were stop'd without the Fort of Santa-Cruce, the Portuguese being willing to inform themselves about our Business, and whether our Stay there might, perhaps, prove disadvantageous to their Trade. At this Place we were inform'd that a Fortnight before, two English Ships bound for the East-Indies, called the Mountague and Litchfield, cast Anchor here, and afterwards made the best of their Way towards the Cape of Good Hope.

These two Ships were found to be very sickly, having lost near Half of their Men by a burning Distemper that raged among them; the Captain of the latter of these Ships being dead, and buried here in Brazil. The 18th of August we got into the Harbour. Here we cast Anchor. after having faluted the Fort with the Difcharge of five Guns, which however the Portuguese did not answer. I can't but take notice by the Way, of the kind Providence of God over us, which visibly appear'd in the small Number of Men we have loft, in this long and tedious Voyage. We have had in all but three dead, and a few fick of the Scurvey; whereas other Ships miss great Numbers of Men carry'd off by malignant Distempers. I should have been able to give you a full Account of all the remarkable Contingencies relating to our Voyage hither: (having kept an exact Journal for that Purpose;) But my Journal has undergone the same Fate as the rest of my Papers, of which I shall speak by and by.

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Hitherto the Lord bath belped us, and delivered us out of many visible Dangers, when human Wit and Reason seem'd to be put to a Nonplus. Under these Circumstances, a Man hath a daily Opportunity for improving himself in Prayer, Patience, Resignation, and particularly in a hearty Reliance upon the Power and Goodness of God, whose Help then generally begins, when human Support is at a Stand. As for those Tryals in particular, that happened within the Ship it felf, I must previously acquaint you, that our Vessel was unfortunately crouded with Abundance of profane and disorderly People. The Chara-Her of the Generality of my Fellow-Travellers is drawn up at large, Pfal. Ixxiii. which Pfalm, as it hath often afforded me Matter of Meditation, so it hath left the deeper impression on my Mind, after I have feen the dreadful Difafter which befel those Men who did but a little before boast of their Sins, and did not hide them. As for Governour Collet, I must needs fay, that from the very first Hour of my being admitted into his Acquaintance, he hath expressed to me much Kindness, and a Readiness to favour the Defign in which I am engaged.

Two Days after our Arrival here, he invited me to accompany him into the Town, which I readily did, but defired him withal, that I might not go as a bare Passenger, but as one of his Domesticks or Officers. This he comply'd with: And I found afterwards, that such a Caution was very necessary, in a Place over-run with gross Idolatry and Superstition. Besides this, you must know, that the Inquisition is (as in all the other Portuguese Territories,) so very Flagrant

III

in Brazil, that one can't take sufficient Precaution amongst a People so much enslaved by the Authority of Rome. At our Arrival here, near a Hundred Perfons were just embarking for Portugal, in order to be tried there at the Holy Office. They were suspected of savouring Judaism. However, I had a great Mind to disperse some Copies of St. Matthew's Gospel among them, which you know I had by me in the Portuguese Language. But how these were disposed of, you shall hear in the Samuel of the Arrival and t

in the Sequel of my Account.

What concerns in particular the State of Religion in these Parts, I cannot write of it without a tender Compassion towards a People buried in Darkness and Ignorance. The Clergy are so Ignorant, that in Ten you hardly find one who has got fo much Latin as to read Mass: And though I easily allow, that one may be a good and useful Man without Latin, yet those People being altogether destitute of any other Bible, but what we call the Vulgar Latin; I think in this respect the Latin Tongue would prove to them a necessary Help for fetching Knowledge from the divine Writings. The common People are swallowed up in Senfuality, and their Care centers in heaping up Gold and Silver. The Jesuits have a College here, which is a very stately Building. I have been feveral Times in Conversation with them: They always fingled out one of their Number. who was best skilled in Latin, to be their Speaker, and the Rest of 'em heard only what we discourfed of. I generally moved fomething of true Practical Divinity, without touching upon any Controversy at all: But they, it seemed, would rather argue upon Points of Divinity in B 3

a scholastick Manner: I told 'em the Circumstances of Time and Place did not suffer me at present to enter upon Controversies. When I defired them to procure me Thomas-à-Kempis his Christian Pattern in Portuguese, (which I had a mind to buy;) they did not so much as know that Author: A thing which I greatly wondered at, fince this his Treatife is fo univerfally known and approved, for ought I know, by all the Nations and Denominations of Christians in Eu-When they heard me mention Thomas-a-Kempis, they asked, whether I meant perhaps Thomas Aguinas his Works, who is one of their great School-Divines, and left many voluminous Books behind him. I found but very few Portuguese Books worth my purchasing.

The Negro-Slaves making up in Number near eight Thousand Souls, are in a pitiful Condition. All the Evidence they have of their Reception into the Christian Church, amounts to no more than the Knowledge they have of their being sprinkled with Water, together with the Pater-Noster, which they are taught to rehearse. Besides this, they have Images of some of their Saints, as for Instance, that of St. Francis, or St. Anthony, &c. hanging about their Neck, as a Badge of the Christian Religion But to return.

We were anchoring in Rio de Janeiro, when on the 24th of August Old Stile; Intelligence was brought to the Portuguese Governour here, that a Fleet of about 15 or 16 sail was seen to approach the Coast of Brazil. Some would not believe it; and others were asraid, that if the French should once get sooting in these Parts, they would then revenge to the Purpose the hard Usage

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Usage their Countrymen met with here a Year ago: Where I must mention by the Way, that in that Action, which happened last Year, the Portuguese took eight Hundred Prisoners from the French, together with the General that Commanded them. They massacred afterwards the General in cold Blood, and about Half of the Officers and Soldiers miferably perished under the Cruelty of the Portuguese. The Remainder of these Men we saw here in a starving Condition: They expressed a great Satisfaction at the Arrival of an English Ship, in Hopes they would commiserate their hard and deplorable Circumstances.

And now the Portuguese began to prepare for a Defence, being afraid of a Siege, which also fell out accordingly the first of September following. It was then the Governour of Santa Cruce fired fome Guns, to give notice to the other Forts of the Approach of the Enemy. This was attended with the French Fleet it felf, confifting of Fifteen Sail, which in an Hours time entered the Mouth of the River, and two Hours after cast Anchor in the best and safest Place of the Harbour.

The next Day Admiral Trouin landed Three Thou-Sand Five Hundred Men, partly in a small Island lying on one Side of the Town, and partly on the firm Land on the other Side, to fire from these two Places upon the Portuguese Forts, whereof there are Eight in number. What relates to our Ship in particular, we had no time to weigh Anchor; wherefore Captain Austin ordered to cut the Cables, and to remove with all Speed, out of the Reach of the Enemy's Cannon: This B 4

This was done accordingly, and the Ship was now four English Miles off of the French Fleet; and it was then I returned on Board with Governour Collet, with whom I had been in Town. The Day following, the Governour went a-Shore again, and retired farther up into the Country, to get some Intelligence of the Siege the French had laid to the Town; but I declined attending him again, being resolved to stay in that Post which I thought Providence had assigned me, and there patiently to wait the Issue of our deplorable Circumstances.

But now I must leave the French a little in pushing on their Siege, and give an Account of a thing which happen'd within our own Ship, to the great Surprise of all honest Men, and which bath in particular afflicted me more sensibly than any other of all the Hardships and Advertities I have undergone hitherto, and which are incident to fo long and tedious a Voyage. Six of our own Men had the unaccountable Boldness, as to break open the Place where the Company's Treasure was kept; and having taken away what Money they found there, and carried it into the Pinnace, they conveyed it away in so clandestine a Manner, that none were aware of it, till it was gone; all the Men of the Ship being in a dead Sleep, besides those that attended the Watch. Thus my Money, and that designed for the Mission, underwent the same Fate: For as it was laid up in the same Place, so 'tis now unfortunately fall'n into the Hands of these Pirates. This affected me the more fenfibly, because it was done by our own Men, and especially at such a Time, when

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when we could not yet fee what Isue the Seige of St. Sebastian might have. What a Diforder arose upon this in our Ship, on Account of fo unlucky an Accident, I can't sufficiently express. Captain Austin and his Officers drew up immediately a Protestation, which amongst the rest I figned also. The Copy thereof you find here inclosed.

After this small Digression, which was too material to be passed by, I return now to the Siege of St. Sebastian. We expected the Besieged would make a vigorous Defence, being proyided with all Necessaries for that Purpose. There were in the Town one Thousand Men regular Troops; two Thousand Mariners; four Thousand Citizens, and eight Thousand Negro-Slaves; in all fifteen Thousand Men: But notwithstanding this numerous Garrison. plentifully furnished with every thing necessary. the Portuguese ran away after they had been cannonaded eight Days, and left the Town, full of Silver and Gold, a Prey to the Enemy. The Portuguese burnt three of their own Ships, and a Fourth foundered after it was driven a Shore. being all Men of War. Abundance of other Ships, most Merchant-Men, were sunk by the French. The Lois of Men on both fides is very inconsiderable, and hardly taken Notice of. The Eleventh of September, the French took Possession of the Town, and plundered it the Day following. They threatned to reduce the whole Town to a Heap of Rubbish, but the Fortuguese prevented that by paying a Sum of 15000 %.

All this while the French did not molest us in our Ship, and fuffered us to be Lookers on of the Difaster befalling the Portuguese. But we could not but suppose they would also make us an unwelcome Vifit, which we were obliged to receive without Opposition; being hemm'd in on every Side, and in no Condition to make our Escape. The 13th of September, the Gentlemen of our Ship deliberated what to do in this present Juncture. Governour Collet was now returned on Board, and foon after furrendered himself with his Son Prisoners of Captain Austin did the same, and furrendered himself and the Ship, of which soon after a French Captain and twenty Men took Possession. They fell immediately to plunder the Ship, and this was done with fo great a Fury, that nothing escaped their Hands but the Stores laid up in the Bottom of the Ship. I often cast a forrowful Eye towards my Books, Papers, &c. but in a Trice all was gone, and not a Scrap of any thing left, except what I had in my Pocket, which was little enough; and it was a Mercy, in the Midst of these Calamities, that they did not strip us stark Naked, or at least search our Pockets, as some supposed they would.

The next Day we were all made Prisoners, and dispersed among the Enemy's Ships, some being confined to one, and some to another Ship. My Lot was to be transferr'd to the Vice-Admiral's Ship, called Le Brillant, where I was no sooner fixed, but I took a Survey of what things I had lest of the Goods I was provided with at my Departure from England, the Whole of which now consisted in the following Pieces: One Coat,

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ever this one Shirt, one Cravat, One Bible, and one Copy of Arndt his True Christianity in Latin. Befides this, I had the unwelcome News told me, that we were altogether ordered to Martinico. before we must so much as think of our going These and a great many other disto France. mal Accidents, together with the melancholy Consideration of what I had fuffered already. and what I was still to suffer, ruffled me with various Doubts and Perplexities. When I endeavoured to dispose my Mind to a Liking of. and Submitting to divine Providence, I found my felf altogether uncapable to fathom the Appointments which now furrounded me; the Devil, you know, never failing to improve outward Afflictions to his own Advantage, by tempting the Soul to Unbelief, Mistrust, and other black and finister Thoughts about the Dispensations of an over-ruling Providence.

One time I thought, shall now that Work be defroyed in its Infancy, which hath been attended with fo many favourable Marks of Providence: and shall those Goods and charitable Supplies, to which fo many well-dispos'd Souls in England have contributed, to support thereby the poor Heathen converted to Christianity, be left in the Hands of Men, who will employ 'em to quite other Ends and Purposes? Such and the like Thoughts did rife within me, when I confidered the Loss of what I had about me. I looked upon my own Person, I thought I might perish perhaps under the Hardships that would undoubtedly befal me as yet. ever of Selfishness and Self-seeking adhered to this Work on my Side, was plainly discover-

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ed to me in so violent a Conflict of Thoughts. This I was not fo much aware of, whilft things went on in a smooth Manner, without Trial or Troubles: However, in the Midst of these black Reflections, toffing my Mind up and down, I found now and then, a little Ray of Comfort in my Heart, overcast with the Clouds of dark and difmal Judgments, particularly fome Verfes in the xviii. Pfalm left a comfortable Impression on my Mind, where the Psalmist calls the Lord his Stay in the Day of Calamity, bringing him at last into a large Place. By such and the like Scriptures, feafonably coming into my Thoughts, I did somewhat recover, and began to hope, that all this Advertity might ferve as a real Teacher, to inculcate the more upon my Mind the great Lesson of Self-Resignation to the divine Will, a Qualification fo highly necesfary to those that will do any good in a corrupted World.

As for my bodily Circumstances, during my Confinement, they were pretty tolerable. The Captain of the Brillant shewed me some Kindness, and as he seem'd to be something of a Scholar, he loved to speak Latin with me.

After I had been a Week confined in this a Rumour was spread that Governour Collet was Capitulating with the French Admiral about his own Ship, in order to pursue his Voyage to India. No sooner did I hear this piece of News, but I writ a Letter to Mr. Collet, wherein I defired his Answer to the three following Questions: (1.) Whether he thought there was any Hopes of Obtaining from the French the Printing-

(b) Font of to the 1 moring

Printing-Press, (b) with the things belonging to it? (2) Whether he would be pleased to offer a tolerable Ransom for it, if the French should be willing to part with it? (3.) What his Thoughts were about my own Person, and whether there was any Likelihood for him of regaining my Liberty, and of attending him to the East-Indies? These and a few other Hints I fet down in Writing, and defigned to fend them to Mr. Collet's Ship. But the French Captain, in whose Hands I was, was so Civil as to allow me a Boat to carry me on Board Mr. Collet's Ship, to confer with him my felf upon this Subject. Governour Collet did no soonershear of my Proposal, but promised, in most obliging Terms, he would do all that lay in him to get my Liberty, and to take me and my Goods on Board his Ship, if ever he should be able to purchase one from the French: But soon after one Difficulty was started, which seemed to be almost insuperable. Governour Collet declared, that after so many Losses and Disasters he had hitherto fuffered, he was refolved to go directly to Bencoulee, to enter upon his Government there, without touching at Madras at all, or at any other English Fort on that Coast. This feem'd to stifle again my reviving Hopes: However, after a little Consideration, I came to a Refolation in my Mind, which I imparted to Mr. Collet, and it was to this effect: That he would be pleased to take me on Board his Ship,

<sup>(</sup>b) Note: A Printing-Press with all its Utensils, and a Font of Types, commonly called Pica, were sent in this Ship to the Missionaries, by the Direction of the Society for promoting Christian-Knowledge:

which he was now purchasing from the French, and land me and the Goods, in Case I should be released, at the Cape of Good Hope, where I designed to stay, till by Providence, another English or Dutch Ship should pass by, by Means whereof I might be carried to the End of my Voyage. This was agreed upon, and so I returned to my Confinement.

The first Day of October following was a Day of good Tidings to me. Before I had any fuch Thought, Governour Collet unexpectedly fent a Boat to fetch me away out of my Confinement, and to replace me on Board the Jane, which he had purchased in the mean Time, with all the Goods and Appurtenances, and was now almost ready to fail for the East-Indies. This was as joyful a Day to me, as perhaps I ever had in my Life. Thus I took my Leave from the French Brillant, and return'd to my old Quarters in the Jane As foon as I came on Board Mr. Collet's Friggat. Ship, he declared to me that he was refolved to carry me and my Goods Fraight-free to Madras, including also my Diet, which he did generously offer me on Board his Ship. The Printing-Press. Letters, Utenfils, Paper, Books, &c. he rated at 300 l. Sterling, and said, he might claim this of all Reason, as due to him, because he had purchased the Ship and Cargoe at the Prime Cost, sending his Son as an Hostage to France, till the Sum agreed on should be paid. However, to declare the fingular Regard he had to the Honourable Society and their worthy Defign in the East-Indies, he would come down to half that Sum, viz. 1501. which he hoped they would readily sefund, towards making up the great Losses he had

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had fustained in this Voyage. And now let every one that is but a little acquainted with the Steps of divine Providence judge. whether the Finger of God be not visibly feen in all these Transactions? For my Part, I cannot but confess, that I find my felf more convinced than I am able to express, that the Lord is still with the Design, and that he will bring to a hapby Conclusion, a Work, which hitherto hath met with fo many fierce Obstructions from the common Enemy of Souls, that so his Glory may be raised in the Midst of our Weakness.

I defire you in particular to affure my Friends at Gosport and Portsmouth, that their Benefaction, which I gathered whilft I was among them, has had a peculiar Bleffing attending it; it being the only Money I have faved of my whole Treasure: The Reason is, because I had paid this Money into Mr Coller's Hands before my Departure from England, who has given me fresh Assurances to repay me this Sum at Madras, notwithstanding his own great Losses and Sufferings. Thus hath this Money been kept fafe from the Fury

of the Enemy.

As for the Copies of St. Matthew's Gospel, which you know I had by me, they were all taken by the French, and happily dispersed among the Portuguese here. After my Releasement, I have been feveral Times in Conversation with the Priests and Monks of this Country, and found Means to put some Latin Pieces, as the Enchiridion Precum, and Arndrius de Vero Christianismo, into their Hands. As for the Goods, which after this Capitulation with the French are come to my Hands again, they are as follows: No. 1.

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Printing-Press. No. II. Materials belonging to the Prefs. No. III. Paper. No. IV. Papers and Letters. No. V. Letters. No. VI. Oyl. Part of No. VII. confifting of Books. No. IX. Books for the Reverend Mr. Lewis, Chaplain at Fort St. George. These are the Goods I have recovered: Besides this, I have in my Hands Madam Dolben's Bill of Exchange of 101. Payable by Governour Harrison and Mr. Edward Fleetwood. I have also faved Mr. Hoare's Bill of Exchange of 25 1. payable by Mr. Francis and John Cook, tho' I fear (c) these Bills will be protested against, because the Letters of Advice which accompanied them, were by Captain Austin's Order thrown over Board. I have also recovered

fome Letters writ to the Missionaries.

We hope now, by God's Bleffing, to fet fail in a few Days, after we have taken in some Provisions and Refreshments wherewith the French, according to the Tenour of our Agreement, are to supply us. We have also taken a French Pass for seven Months. Captain Austin and all other Officers are to be fent Prisoners to France. Instead of the old Officers, by whom Governour Collet was fo uncivilly used, we have taken in a new Set all English Men, who had served in another English Ship lately taken by the French. Mr. Collet has been obliged to deliver to the French Admiral an exact Lift of all fuch Persons as are on Board our Ship, in order to have as many of his Countrymen released out of the Hands of the English. I desire to give my humble and obedient Service to the Gentlemen of our Society,

and

<sup>(</sup>c) Note: Thefe Bills were paid.

and excuse my not Writing to them in English. I hope they will bear with my present Circumstances, which do not allow me to write many Leters. I remain,

S1R, &c.

St. Sebastian, near the River Janeiro in Brazil, the 20th of October, 1711.

Jonas Finck.

[The foregoing Letter is Translated from the High-Dutch.]

#### LETTER II.

To Mr. Henry Newman.

[Translated from the High-Dutch.]

The Missionaries Gratitude for the Support sent 'em from England. Their Readiness to correspond with Europe. Of the Obstructions they meet with. They have a Printing-Press and other Goods made over from England; And desire some Maps and Books.

W E have greatly rejoiced at the Christian Care and Charity wherewith you are affected toward the Mission in India. We assure you

## 18 The Acknowledgment of the Let. II.

you hereby of our hearty Gratitude for your Labour of Love: May the Lord be pleased not only to keep constantly open such Hearts, as he, in Love, hath once inclined to this Work, but stir up also more such Souls, as by all possible Means may support the Propagation of the Gospel of Christ in India!

It hath, indeed, proved a powerful Motive to us, to praise the Lord, when we read in the two Letters sent us by the Honourable Society for Promoting Christian Knowledge, what considerable Steps had been taken, both in Great-Britain and the West-Indies, towards Magnifying and Exalting the Lord JESUS in the Souls of Men. Truly those that are Children of God, cannot but relish such heavenly Works.

Society, by the Providence and Influence of the Lord, have now begun these two Years past, to concern themselves also about our heathenish East-India, and to contrive Ways and Means, whereby the Light of Life may be conveyed to these dark Regions, to enlighten the Hearts of Men: Particularly, that they are pleased to assist us, the most unworthy Servants of God among the Heathen, with good Advice and seafonable Contributions: By all this, we have been the more excited to praise and extol the Name of the Lord with our Congregations gathered in these Parts.

We fend here a Letter to the Honourable Society, with some additional Papers joined thereto, and we heartily wish with them, that by such a Correspondence once establish-

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## Part III. Missionaries for Benefits receiv'd. 19

ed the Work of GOD may be powerfully promoted among the Pagans. We shall think it no small Satisfaction to give you a continued Account of the Progress of this Undertaking, as often as possibly we can, either by English or other Ships. We freely own, that God hath fill'd our Hearts with a fervent Defire to labour after the Salvation of the Heathen in these Countries, and his Mercy hath fignally attended us hitherto. And although the Obstruction we have met with, doth still continue to hinder from making any confiderable Progress in a Work, the Poffibility of which we are fully convinced of; yet we know also, that though the Lord feems to tarry with his Help, he will certainly come in his Time, and not tarry: We shall then go on with the greater Readiness, after our Labour, by various Tribulations, hath been tried and refined from the adhering Drofs of Corruption. By fuch Tryals, the Work of Converting the Heathen is raised on a firm and strong Foundation, and 'tis hoped, will grow up at last to that Strength, that the Gates of Hell shall not prevail against it.

About the Delivery of the Press and Paper, several Difficulties have been started at Madras, which, however, have at length been so far removed, that now we are in Possession of it. We are now busic about sixing the Press in our House, and are in Hopes, that we shall be able to print a few sheets within three Months, by way of a

Speci-

20 The Acknowledgment of the Let. II. Specimen, in order to fend fome Copies for a Satisfaction to our Benefactors, either by fuch English Ships, as are now ready to fail, or by those that depart in January next from Madras. And truly as our Benefactors in England are the first that have found Ways to convey to us a Press, and thereby to disperfe the Word of God on this heathenish Coast; so they have the greater Reason to rejoice at it, particularly, because they have a Share in all the future Bleffings, which are like to spring up among the Heathen by this Means. In the mean Time, we hope that you will take Care to fee the Ransom paid for it again. The seven Chests with things fent us by the last Ships, have, by the industrious Captain Martin, been safely delivered to us.

The Contents were in a fafe Condition, except that the Terrestrial Globe was somewhat thrust out of the inferior Crena, and thereby a little damaged; but 'tis now pretty well repaired. The Clock with the Pendulum is come over very fafe, and actually fet up for the Service of our House. But the Purse you mention 3663. Spanish Ounces in Pieces of Eight, and which, as you fay, hath been delivered to the Treasurer of the East-India-Company, hath been a long while feeking, no Body knowing whether it was come But after all the Searches, it over or no. was found at last in one of the Company's Chests, and we shall have it transmitted to us very suddenly, by the Care of

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# Part III. Missionaries for Benefits receiv d. 21

Mr. Jennings, whose Pains he taketh for us, together with his Love and Industry, we have good Reason to recommend upon this Occasion: The same Mr. has affured us, in a Letter we received four Days ago, that in Case of Need, he will furnish us with Money, and assist us as much as lyeth in him, under our Troubles and Sufferings. The Friendship and Affistance of such Gentlemen is highly conducive to us, and 'tis our hearty Request to you, that you would endeavour, by your Letters, to dispose others also, to kind and charitable Impressions towards us. Mr. Lewis hath been likewise kind to us, when lately one of us

happened to be at Madras.

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We have not been able to find a Map of the River Euphrates, as you defire. In three Weeks a Ship goes from hence to Persia, where we shall make Enquiry, whether one may be had there. We have feen at Madras a Globe, and part of Europe, done in Greek Letters, engraven at Padua 1700, and fold at Venice. We want of this kind a Map of the Terrestrial Globe, and the four Parts of the World in a large Size, to explain it the better to our Malabar Youth, and to add upon Occasion the Names of the Places in Damulian Letters. In the mean Time, the two Globes lately transmitted will do us very good Service. We have also seen at Madras, a Portuguese-English Dihelpful unto us. One of us being lately at dionary in Folio, which might also prove Midras, left a Packet of Letters for you C 3

## 22 Of the Press, Types, &c. Let. III.

in Mr. Jennings's Hands, which we hope will arrive fafe with this Letter. We commit you to the Protection of divine Grace, and remain,

Much esteemed Friend,

Yours, &c.

Tranquebar, Sept. 23. 1712.

B. Ziegenbalgh. J. E. Grundler.

### LETTER III.

To the Society for Promoting Christian Knowledge.

[Translated from the Original in Latin.]

The Missionaries are encouraged by the Correspondence offer'd'em by the Society. Their grateful Accknowledgment for the Benefits received; particularly for being chosen Corresponding Members. An Account of their Church and Schools. They propose some Heads for the Good of the Mission.

Reverend, and Honourable Sirs,

W E receiv'd both your Letters: The former being dated the 4th of January, 1710. was delivered to us the 9th of June 1712.

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But the latter being wrote the 21st of December, was delivered to us the 12th of August, 1712. With Hands lifted up to the Lord, we do from the Bottom of our Hearts render most humble Thanks to that great and good God, who, by his heavenly Call, hath excited you, worthy Gentlemen, to concern your felves about Promoting the Knowledge of Christ, not only in Europe and the Western Parts, but also in the diftant East-Indies, and thereby to rescue fuch Souls as are lost in the Idolatry of the Hea-The bleffed Effect whereof will be, that, after the Clouds of Superstition and Darkness are chased away, the serene Light of the Gospel of CHRIST will the more freely shine in upon them. Your last Letters gave us a large and undoubted Hope of a great Harvest to come among the Eastern Indians, and also encouraged us to possess our Souls in Patience under all the Adversities we were like to encounter.

We were exceedingly rejoiced in reading your Letters, and in understanding thereby:

1. That Mr. Finck was fent to help us in car-

rying on the Work of the Lord.

2. That he was furnished, at the Expence of our Friends, with a Press and a Set of Types.

3. That he had a Sum of Money to carry with him, defigned to promote our Labour among the Heathen in India.

4. That he was provided with Books and other Necessaries, for Supporting the Design. For this liberal Help and Assistance, we return to the most benign God, and to you our Friends and Patrons, most humble and hearty Thanks,

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beseeching the Lord that his spiritual Riches, with every heavenly Benediction, may be plentifully returned into your Bosom, and upon all those that are Benefactors to so Christian an Un-

dertaking.

But then we were not a little afflicted at the Death of Mr. Finck, and at the Loss of other things that attended it. We immediately wrote to Mr. Lewis at Madras, to be better informed of what had happened; and having been acquainted, that both the Press and the Types, provided at fo great an Expence of our Friends, had been happily preserved; it was agreed that one of us should take a Journey to Fort St. George, there to receive fuch things as were designed for our Use. This being now successfully performed, we entreat you, most worthy Sirs, that you would be pleased to take Care, that sufficient Satisfaction be made to the Gentleman, who hath so generously redeemed the Press out of the Enemy's Hands. May God graciously grant, that the Truths of Christianity, to be printed by this Means on Paper, may be also deeply impress'd by his holy Spirit on the Minds of fuch Pagans and Infidels as shall happen to read them! Thus the true End will be obtained which the Benefactors did piously intend. We found also two lesser Chests, (though opened) with Books on feveral Subjects. But of Mr. Finck's Equipage, of the Copies of St. Matthem's Gospel in the Portuguese Language, and of other Presents committed to the Ship, we have not been able to recover any thing. The two Bills of Exchange, fent by two Ladies to promote our Delign among the Heathen, were presented

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presented to Governour Harrison and Mr. Cook; the former being valued at 22 Pagodes, 8 Fanos, and the latter at 55 Pagodes, 20 Fanos. These Benefactions proved a feafonable Relief under our pressing Necessities. May Christ refresh the Souls of those Ladies abundantly with his Goodness, as they have refresh'd the Lambs of Christ with their charitable Contributions!

During the stay of the faid Missionary at Madras, five Ships very opportunely arriv'd from England, and brought with them your last most acceptable Letters with feven Chests of Goods. The Press, 100 Ream of Paper, and Books, have been convey'd to Tranquebar. The 213 Copies of the New-Testament in the Portuguese Tongue, are used in our Portuguese Church and Schools to very good Purpose. The Mathematical Inftruments, and other Materials, we accept with a most thankful Mind, and shall apply them as much as we can, to the Use for which they

are designed.

You have also been pleased, Reverend Gentlemen, to chuse us, though undeservedly, into the Number of Corresponding Members of your worthy Society, with a confident Hope, that by a mutual Intercourse of Letters, by Christian Advice, and united Labours, the Work of God may be every Day farther extended in the Heathen World. You wish that those pious Proposals and Instructions contain'd in the Books and Papers you are pleased to send us, be rendered practicable, as far it may be convenient, in this diftant Country. You also earnestly defire that our Friendship, begun with the Clergy of the English Nation, for propagating the Gos-

pel in the East, may be constantly improved, and that by mutual Help and Advice, we may comfort each other in the feveral Works we are engaged in: And as you know that nothing is more encouraging for the whole Design, than the frequent Consideration of the Example set us by the Christians in the first Ages of the Gospel; so you lay their Life and Conduct before us, exhorting us, that by looking on them, we may preach the Truths of Christianity as they did, viz. not only in Words, but in Deeds, in Life and in Manners, according to the Saying of one of old: The Man whose Life is Lightning, his Words must needs be Thunder. (d) Upon the whole, you wish that by the Energy of a divine Faith the Suggestions of our own depraved Reason, apt to despond under Trials and Adversities, may be happily overcome, together with all fuch Obstacles as the common Enemy of Souls, by his Instruments, hath hitherto thrown in our Way.

All these, and other Exhortations contained in your Letters, and suggested to us with a paternal Assection, we receive with a filial Awe and Regard; and as with you, so with us, nothing is more desired, than that we may go forth as chosen Vessels, by which the quickening Power of God be most effectually displayed in these Parts, and the Work of Salvation, begun among the Heathen, be happily accom-

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As for the Increase of our Malabarick Church and Schools, and the Method we observe in the Management of the Heathens here: We have drawn up some Rules and Orders relating to this Affair, and which we herewith most humbly offer to your Consideration. We have digested those Rules, in order to confer with, and take the Advice of other Persons knowing in such Matters, and have not only fent them to the Minister of the English Church at Madras, and to other Friends in that Town, but also to the Pastors of the Dutch Churches, as well at Nagapatnam, as in the Isle of Ceylon; nay, even to the Romifo Missionaries residing at Madras.

To this we add, that at prefent we have five Schools for Boys and Girls, viz. Three Ma-

labarick, one Portuguese, and one Danish.

In the first Malabarick Schools, are Boys - 11. In the Second In the Third, which is designed for Girls, are 10. In the Portuguese School, there are 217

The Number of the Danish Children, 714 both of Boys and Girls, amounts to

In all 70.

Moreover, within these three Months, the former Schools have been increased by an Addition of Ten Children more. Two Malabarick Masters

Masters take Care of the two first Schools, a Widow is Mistress of the Third, a Portuguese Master of the Fourth, and a Dane is set over the We chose rather to increase the Number of Schools, than of Children in the Schools, that we may get the fooner a competent Knowledge of the Temper of the Children, and train them up the better to Christian Maturity. In the Four first Schools, both Boys and Girls, with Eight Persons to attend them, have their Cloaths, Diet and Lodging gratis; but the Children of the fifth School are provided with Food and Raiment by their Parents. The Catechifts, the Masters, the Malabarick Writers, the Steward, and the rest of the Servants, have their Wages paid them every Month. In the Malabarick Church there were baptiz'd last Year Eight Persons, Young and Old; and the Number of Members incorporated into the same, amounts to One hundred and seventeen. In the Portuguese Church four Persons have by Baptism been initiated into the Christian Faith, their Number being at prefent eighty three. To which be pleased to add, fifteen Malabarick, and five Portuguese Catechumens.

Most Honourable Gentlemen,

As your and our Desire is, that the Work of the Lord, by his powerful Influence, may daily gain Ground in the Eastern Countries, and the Light of the Gospel of Christ effectually arise in these dark and benighted Places; so we hope that by such and the like Means, vast Numbers, who hitherto have facrificed to Demons, may be made Partakers of the Spirit of Christ Jesus, and by Virtue hereof, bring forth Fruits worthy

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worthy of Christians. Give us Leave therefore, to submit in all Humility the following Heads to your Judgment; that after your Advice therein, we may carry on the whole Design the more prosperously, and with greater Hope of Success:

I. We humbly request, that by way of a Letter, you would address his Majesty the King of Denmark on our Behalf. There is no Doubt, but a Representation coming from so Honourable a Body would make him favour the more with his Royal Protection this Infant-Design of the Mission, and by his powerful Patronage, put a Stop to such Hindrances as do still obstruct the Work wherein we are concerned.

II. Madras is a populous City, abounding not only with a vast Number of Malabarians, but also with many other Nations besides; so that next to Batavia, there is hardly aCity fo fit and conveniently placed for Propagating the Gospel of Christ in India. And because more than twenty four distinct Languages are spoke in this Place, we very much wish that the Preaching of the Word of the Lord may begin in that City, and that from thence, as formerly from Jerusalem, the Gospel of Christ, both by Sea and by Land, may go forth, and spread it self over all the Parts of India. But in what Manner, and by what Support fo laudable a Work may be begun and promoted; you your felves, whose Care and Concerns are constantly bent upon the Welfare of Souls, will best foresee and direct.

III. We heartily wish that a Seminary of Missionaries be erected in India, and that such Men be educated therein as by their Life and Con-

30 Of some particular Heads, &c. Let. III. duct, may give us some Hopes of Success in so important a Work. We fay that fuch a College be raised in India, where the same Languages be spoke, which in Time those Candidates are to use in the Discharge of their Trust: The principal Languages, by which the Propagation of the Truth of Christ may be promoted at present, are, Portuguese, Malabarick, Malaick, Peguan, Gentue, Wardick, Armenick, and the Language called And truly some particular Kirendum. of the Times afford us great Reason to hope, that the glorious Morning of the Gospel will fhortly begin to dawn among the Eastern Na. tions.

IV. Out of this Seminary should be sent Students qualified for Missionaries, to Bengal, to the City of Bombay, to the Kingdom of Pegu, to the City of Cudulur, or Fort St. David, to Armenia, and other Parts, to lay the Foundation of Schools in these Places. But then it is requifite that the Students be fent forth from the Seminary, as ordained Ministers of the Gospel; and in what Manner that may best be done, you, most worthy Gentlemen, will consider: Every one of the faid Students or Missionaries may take to himself one, or more of the Scholars educated by us, to the Place appointed for him. We have been furprized, (when, upon feveral Occasions, we have made a Progress to other Places, and taken with us one or two Scholars out of our School,) to find how much this hath contributed to the Conversion of Souls, both among Heathens and Christians.

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V. The Ministers of the English Nation, who resided at Bengal and Bombay, being dead, we hope you will think it very proper, to consult the worthy Directors of the East-India Company, about the Ability of those who are to succeed them; that they may both in Truth of Doctrine, and Sanstity of Life, prove shining Patterns to the Heathens and Christians here: Likewise that they joyn their Endeavours with ours, and in brotherly Love and Harmony, concern themselves with us about Propagating the Gospel in these Parts: True and faithful Dispensers of the Word, being highly necessary in India, where salse and worldly-minded Christians do so much Mischief.

VI. It would certainly have a good Influence upon the whole Design, if, by Means of your Correspondence, the Governour at Fort St. George, was entreated to lend us a Hand in spreading the Savour of the Knowledge of Christ in these Parts: And if the worthy Directors would be pleased to do the same in their Letters, to the Governour and Council in India; such Recommendation would prove an effectual Help, for farthering and enlarging the Concerns of the Mis-

son.

VII. It is humbly requested, that hereafter Duplicates be sent of all your Letters, and that they be committed to two distinct Ships. The same shall be carefully observed on our side.

VIII. If ever any Fellow-Labourer should be int over to assist us in this Work; we humbly equest, that not one alone be sent, but that Two in Three transport themselves on board the same hip, for their mutual Help and Comfort.

IX. As

## 3 2 Of some particular Heads,&c. Let. III.

IX. As we read in some of your Books of the continued Increase of your Honourable Society, by an Addition of Members in Holland, Germany, Switzerland, &c. so we do on this Occasion earnestly entreat you, to recommend the Work of the Mission to your Corresponding Members in general, and in particular to those in Holland: For as the Dutch possess a large Field, sit to be Planted with the Gospel of Christ, so they can do more in this respect than other Nations in Europe.

X. We do earnestly wish some Commentaries upon the Bible, either in Latin or HighDutch, may be transmitted to us with the first
Opportunity: For being employed at present
about translating the Old Testament into the Damulian Tongue; we hope, that a competent
Number of such Books will prove serviceable
for accomplishing the better so good and im-

portant a Work.

We might add many other things concerning the present State of our Churches and Schools on this Coast: But having drawn up of late, a particular History of the Beginning, Progress and Impediments of this Undertaking, and sending it over with these Letters, we refer you to the same, and hope that you and other Weil-wishers to the Conversion of the Heathens, will praise the Lord for his divine Goodness hitherto bestowed on this Work. May JEHOVAH be your Shield and your great Reward!

Tranquebar, on the Coast of Coromandel in the East-Indies, Sept. 23. 1712.

We are, &c.

Bartholomew Ziegenbalgh. John Ernest Grundler. Pa

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## Part III. Of the Management of the, &c. 33

The following Account is referred to, in the preceeding Page.

[Translated from the Original in Latin.]

The Order and Method observed in the Management of the Churches and Schools in Tranquebar; thereby to propagate the Javing Knowledge of Christ among the Pagans in India; especially among the Damulians, commonly called Malabarians.

THE End of what hitherto has been done. and is still doing at Tranquebar, is no other, than that by the Grace of God, and the auspicious Patronage of his Majesty the King of Denmark, a lively Knowledge of JESUS CHRIST may be planted in this dark Country, and the Souls of fuch Heathen as prove obedient to the Gospel, be faved from everlasting Ruin. more speedily to attain this End, (considering the Place where this is to be done,) Two distinct Languages are necessarily required: One is the Damulian, commonly called Malabarick; (which is here chiefly in Use;) and the other the Portuquefe: For this Reason, we also carry on the Work in Two Congregations, one of which confifts of fuch Members as have the Word preached to them in the Damulian Tongue; and the other is made up of those, to whom it is declared in Portuguese. Of each of these, take the following Particulars:

# 34 Of the Management of the Lec. III.

The Damulian Congregation, consists of Perfons partly Baptized, and partly to be Baptized: In order to this, we have Three Schools, who are, both in Publick and Private, instructed in the

Principles of the Christian Faith.

In Publick, two Sermons are Preached every Lord's-Day, to all the Members incorporated into our Church, called Jerusalem. (e) In the Morning-Sermons the Gofpel for each Sunday is expounded in a plain and easy Style, free from Colours of Eloquence, and other Ornaments of humane Learning. After this, the Word is applied to the spiritual Edification of the Mind, and to the Practice of a Christian Life and Conduct. We also take Care, rightly to divide the Word of Truth among our Hearers, and apply to every one what is fuitable to his inward Condition. After the same Manner, the Catechism is handled in the Afternoon, with the Exposition of the pious Dr. Spener. We are already gone through the Articles of the Christian Faith, and the Epistles for every Sunday in the Year. Every Friday we have a Catechetical Exercise in the Damulian Church, upon the feveral Books of the New-Testament, in that order as they are ranked in our Bible.

Our private Labours consist chiefly in this: We do in our own House daily Catechize the Members of the Damulian Church, divided into two Formes: For we have both Beginners and

Proficients in our Congregation.

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<sup>(</sup>e) See of this Church Part I. Let. IX. pag. 70, 71. And Part II. Let. I. pag. 2.

The Beginners are the smaller Boys and Girls educated in our Schools. To these may be added some of riper Years, that desire to turn from Pagan Idolatry to the Church of Christ: They are called Catechumens, and are train'd up, and catechized in the Christian Doctrine, and the Method of Salvation. After they have well imbibed the Principles of the Christian Faith, and arrived to a sound Knowledge of the Will of God; we then do openly examine them before the whole Congregation, and then present them at last to be grafted into Christ and his Church

by holy Baptism.

By Proficients, we mean the bigger Boys and Girls, and other Members of the Church, who have attain'd to a higher Degree of the Knowledge of the Truth, which is after Godliness. To these, we daily explain the Writings of the Apostles in a catechetical Method. But as the best Wheat has always some Chaff mixed with it; so there are too many among these, who rest satisfied with a mere Historical Knowledge of divine Things. Some however do by Prayer, feek a more lively Knowledge, and a spiritual Disposition of Mind. These meet together every Friday, and spend an Hour in religious Exercifes. They use to pray one after another, as they are able to express it from their own Experience. The Men and Boys meet together in one Room, and the Women and Girls in another. And we observe, that the Youth of both Sexes do always exceed their Elders, both in the Knowledge of the Truth of Christ, and also in the Exercise of Prayer to God.

## 36 Of the Management of the Let. III.

Moreover we have some certain Labours incumbent on us, which we may call the most private of all: Such as these: (1.) Visiting our Flock at home. (2.) Conference with the Members of our Church, according to every one's internal and spiritual, or external and corporal State. (3.) Translations out of the German into the Damulian Tongue; one of us being employed at present about turning Mr. Freylinghausen's Grounds and Principles of Theology, and another Dr. Spener's Exposition of the Catechism, into the Language of this Country. (4.) Composing of certain Treatises to be remitted every Year to Europe, in order to give our Countrymen a fuller Discovery of the Nature of that Heathenism, to the weakening whereof we have been fent to this Place. For which End we have drawn up two Tracts this Year, one treating on Paganism in general; and the other relating to the Art of Physick, as it is commonly practised among the Heathen on this Coast.

But now we must also take Notice of the feveral Seminaries of that Church which is to be planted among the Heathen in India; we mean the Damulian Schools. In the First School, those Boys are instructed who are more advanced in Age. They read the New-Testament, and learn Texts of Scripture by Heart: They also apply themselves to the Study of Theology, to the History of the Old-Testament, Arithmetick, and the Art of Writing upon Damulian Leaves,

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commonly call'd Oles.(f) They do every Week compose an Exercise, containing a short Meditation upon a Text of Scripture. This they explain and apply according to the Analogy of the Christian Faith: Which Exercise we afterwards correct.

The Scholars in this School are fo well prepared, that in a short Time, 'tis hoped, they will be able to ferve with good Success in this Work, in the Quality of Writers, School-Mafters and Catechifts. In the fecond School, which bath also its Sub-divisions, are lesser Boys, and of different Proficiencies. Some learn Texts of Scripture, and the finall Treatife concerning the Method of Salvation: Others read the facred Hymns, and learn the Catechism, fome with the Exposition, and some without it. The lowest of all learn the Letters, and when they know them, they write them in Sand with their Fingers. In the third School the Girls are instructed. Some read the New-Testament and the History of the Old: They learn the of Theology, and Sentences Compendium Scripture. Others are made to rehearfe the Treatife, writ about the Method of Salvation, likewise the Catechism, and the Letters of the Alphabet. Two Masters are employed in the Management of the two former Schools, and a certain Widow of an approved Life and Converfation is fet over the Girls, who also hath the Or-

Nature.

<sup>(</sup>f) Of the Way of Writing used among the Malabarians, see the Account of the Religion, Learning, &c. of the Malabarians, sent by the Danish Missionaries to their Correspondents in Europe, pag. 27. seqq.

Ordering of fuch Works as do principally relate to her own Sex. At Six of the Clock in the Evening, the two Schools of Boys meet together, in order to be catechized. The Scholars of the first School supply the Place of Catechists, and ask the others many Questions concerning the Christian Truths, which they have heard of the Missionaries in the catechetical Exercise, performed in the Morning. The rest of the Boys answer the Questions they propose; and so do the Girls in their Turn. This is done however, under the Inspection of their Masters. Every Morning and Night they pray together in two distinct Companies, as they are able to express it. Once in a Month we have a general Examination of these Schools, and enquire into the Progress every one has made: But in the mean Time, we do not neglect to visit the Schools every Day, wherein at present are Thirty four Boys and Girls wholly maintained by the common Stock.

It remains now briefly to shew what Ways and Methods we use for scattering the Seed of the Word among these Pagans, on whom the Light of the Gospel hath not yet begun to dawn. Of this we will mention a few Particulars: Some times we go abroad to a Company of Pagans, on Purpose to discourse with them concerning the Fall of Man, the Will of God relating to his Recovery, the Means of receiving Man into Favour again through the Mediation of Christ; and other Heads of that Nature. At other times we lead our little Scholars into the open Streets of the Villages, and into the Houses built for Travellers to rest in. In such publick Places as these, we catechize the Children before the Pagans that

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that happen to be present. After a brief Explanation of what we are upon, we do not fail to apply the Whole to the Heathens that are gathered about us.

Besides these Means, which we have hitherto used, we do also, upon any Occasion, disperse such Books and Treatises as explain the Christian Religion, and are translated into the Damulian Tongue, for the Benefit of this Nation Not to mention at present other such Means as are pradiled in the Prosecution of this Work, and of which more bath been said in a particular Treatise, we sent two Years ago to some Friends in France.

in Europe.

But now we must also give a brief Account of the other Congregation, or the Portuguese Church, so call'd from the Language wherein we preach, and which is only used in those Sea-port-Towns, where the Europeans have established Fastories, for the better carrying on their Commerce. To this latter Church doth also belong a Number of Persons that are Baptized, and a School wherein they are previously instructed. But because the Order observed here, is for the most Part the very same which is practised in the Damulian Church already described, we shall mention but a few Particulars, wherein some Difference betwixt both these Churches, doth appear.

Every Lord's-Day a Sermon is preached in Fortuguese, at Nine of the Clock, when the Damulian Church is done. In every Sermon we go through an Article of Faith, with respect to what a Christian ought both to Believe and to Practise. This Article, after it is publickly proposed in

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the Church, is afterwards privately repeated in our House, by way of Catechising, in order to judge the better what attention both Young and Old have given to the Word, and to confirm their Minds the more in the Truth declared to them. Every Wednesday they are examined in Publick, from the Compendium of Divinity, set forth by Mr. Freylinghausen, and translated into Portuguese for this Purpose.

When we catechize in private, as we do every Day in our own House, we then expound the Catechism and Method of Salvation, both to the Youth, and to the Catechumens, and other Members of the Church. The Catechist doth also at certain Hours, more particularly instruct the Catechumens in the Practice of the Christi-

an Religion.

In the Portuguese School, the bigger Boys learn the Compendium of Divinity, the Exposition of the Catechism, likewise Arithmetick, and Writing: They read the New-Testament, and get Verses of Scripture by Heart. They also go two Hours a Day to the Damulian School, to learn the Language there. The younger Children learn their Letters, Luther's Catechism, and the Method of Salvation. In this School are twelve Boys and Girls, who as well as the Thirty four above mention'd, together with those that attend them, are cloath'd, fed, and taught gratis. The Schoolmasters, the Damulian Writers, and the rest employed in this Work, receive their Salaries every Month. Not to fay any thing here of what is given to the Poor.

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May the infinitely great and good God, who has given his Son to be a Light to the Gentiles, and a Saviour unto the Ends of the Earth; establish this Work more and more! May he strengthen it against the Force and Wiles of the Enemy, that the Glory of his own everlasting Name, and the eternal Salvation of the Heathen, may be thereby happily promoted! The Name of the Lord be praised from the Rising of the Sun to the Going down of the same!

Tranquebar in the East-Indies, upon the Coast of Coromandel, June 20. 1712.

# LETTER IV. To Mr. Henry Newman.

The Opinion of the English Chaplain at Fort St. George, concerning the Protestant Mission.

Have received several Letters from you, both by the Marlborough and the Jane Frigate; to which, if I do not return you an Answer by the first Ships, I beg you would not impute it to a Want of that due and just Respect I ought to have, both for that pious Society, in whose Name you write, and for your self. The Subject of your Letters is of the greatest Moment, and therefore not to be hastily and rashly answer'd. The Missionaries at Tranquebar ought, and must be encouraged. It is the first Attempt the Protestants ever have made in that

that Kind. We must not put out the smoaking Flax: It would give our Adversaries, the Papists, who boast so much of their Congregation de Propaganda side, too much Cause to triumph over us. I do design, by the January Ships, to let the Society and your self understand, that I am a hearty Well-wisher to your Honourable, Pious, and Christian Undertakings.

I am, Sir, with very fincere Respect, the Society's and your most obedient, humble Servant,

Fort St. George, October 1712.

George Lewis.

#### LETTER V.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

Books printed by the Missionaries. They settle an Epistolary Correspondence with the Heathen. They exhort the Protestants to propagate the Gospel in India.

W E have here enclosed Duplicates of both the Letters sent you last Year. The State of our Church and Schools continues the fame Part fame

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same as we have described in our former, viz. The Number of Persons baptiz'd, two hundred and seven; Of Catechumens, twenty six; Of Boys and Girls in the several Schools, seventy eight; Of Persons deceased, thirty sive; Of Servants, twenty sive; And Persons

dieted, fixty five.

Besides the Book, entituled, The Order of Salvation; we have put to the Press a Primmer, and an Exposition of Luther's Catechism. We have herewith sent ten Copies of the first Book, three of the second, and three of one half of the Catechism, which is all that is yet wrought off. The great Scarcity of Almanacks in this Part of the World, moved us to Print a Sheet Almanack, which will not only be vended on the Coast of Coromandel, but also on that of Malabar, and in Bengall. By this Means, we hope, our Printing-Press will come to be known to other Nations and Countries hereabouts. Of this Almanack we have likewise fent you ten Copies.

About three Months ago, we began a Correspondence by Letters, with the Damulians or Malabarians. This for many Reasons we judged not only useful to the Design in Hand, but we also thought their Letters deserved to be translated from the Damulian, into the German Language, with proper Notes annexed thereto. This we have done accordingly, and communicated the said Collection of Letters to the Europeans, in a Book with this Title: The Malabarian Correspondence, or miscellaneous Letters written by the

Damu-

Damulians to the Missionaries at Tranquebar. We make no doubt but many Persons will be more and more excited by these Damulian Letters, as well as by the former Accounts, to give their charitable Assistance to the Pagans,

towards Promoting their Conversion.

The Protestants are in Possession of many fair Plantations and Cities in India, and, we hope, not without the Divine Will and Providence. We do most earnestly wish, that those Protestants in Europe, who have the Propagation of the Gospel at Heart, would heartily endeavour not only to fend able Missionaries to their several Plantations; but that also the Governours of the fame may receive fuch Instructions, as to count it an Honour and Joy to apply themfelves to the glorious Work of Promoting Religion, and of enlarging the Kingdom of the Lord JESUS in these Parts. The Roman Missionaries themselves, confessed to us at Madras. that their Congregation in that Place confifted of Twelve thousand Members. And truly, what was possible for them and their Predecessors to do, will be much more possible for the Protestants to effect, if they be but armed with the Divine Affistance; and if the Governours be prevailed upon to lend them their Hand, in the external Management of fuch Things as are necessary for furthering the Delign.

May the Spirit of our Lord JESUS CHRIST effectually bless your Councils, that the corrupted State of the Church in Europe be reform'd to such a Degree, as to reach at last India

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Societ we h Part III. of the Missionaries. 45
India it self, and to rescue the Heathen from eternal Destruction!

We are,

Most Reverend and Honourable, Your most dutiful, and most devoted Servants,

Tranquebar, January 9, 1713.

Bartholomew Ziegenbalgh, John Ernest Grundler.

#### LETTER VI.

To Mr. Henry Newman.

[Translated from the High-Dutch.]

The Missionaries expect a good Effect from their Correspondence with England, and from the Printing-Press sent over from hence. Of the Thermometer. They wish to be supplied with some Books, and express a hearty Desire for the Rise of the Gospel in India.

Of the Letters which in the Year past we have dispatched both to the Honourable Society and to you, we fend here fresh Copies. we have added a new Letter to the worthy Society,

Society, dated January the 9th, which you will find here enclosed; we hope that this Correspondence, to which we are admitted, will have a bleffed Influence upon our Undertaking, and every Year facilitate more and more the Propagation of the Gospel of CHRIST in these Parts.

Of what we have been printing hitherto, we fend some Copies for a Satisfaction to our Benefactors: The Press being set up, proves so helpful to our Design, that we have Reason to praise the Lord for so signal a Benefaction. Our Printer, a Native of Germany, is in the Danish Company's Service here; being Printer and Composer too at the same Time. We are in Expectation of a new Magistrate, who may perhaps arrive with the next Ship, and then we hope to get off this Man entirely from the Company's Service, in order to have him con-Stantly imployed in Printing of Books. fireth that the few Letters and Signs mark'd down on a Paper here inclosed, may be sent him in a larger Quantity, than what we have received with the Press.

We have made our Observations on Patrick's Thermameter, having every Day strictly observed the whole Month of December last, Old Stile: What Observations we have made, you find here set down on a particular Paper, whereby you may see the Difference, or Degrees of Heat and Cold. As soon as we come to the hottest Days, we design to make another Experiment; of which we shall give you an Account with the first Shipping. As for the uppermost Glass fill'd with Quick-Silver, we do not know the Use

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Use of it, nor how to manage it. (g) If it hould lie in your Way to procure us the following Portuguese Books, it would be an ac-

ceptable Present to us:

(1.) A good Portuguese Dictionary. (2.) A Portuguese Grammar. (3.) A Book teaching Arithmetick. (4.) A Book of Geography. To these may be added, a Sett of Mapps of the sour Parts of the World, and one more containing the Globe in Plano; but they must be all of a large Size, as has been mentioned in another Letter.

We highly intreat the Favour to write to us as often as possibly you can. The 29th of November laft, two English Ships came to an Anchor at a Place called, the Pepper-Coaft. They fent two Packets of Letters thro' Tranquebar to Madras. We are also in Expectation to find some for us enclosed in these Packets, coming from England or Denmark; and the 3d of January we dispatched a Messenger to Mr. fennings, to make fome Enquiry about it. We cannot but remember you once more to recommend this Affair as much as possibly you can, to the English Governour at Madras. This perhaps might pave the Way for attempting in Time something at Madras, as well as at Tranquebar. If the Christian Governours would but espouse the Matter more heartily, a considerable Progress might then be made in a little.

<sup>(</sup>g) N. B. The Mercury being forewed up to the Top of the Glass-Tube, for Safer Conveyance, they were not then aquainted with the Way of unforewing it.

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little while. I remember, upon this Occasion, that whenever the Sun riseth in these Eastern Tracts of the World, it is always furrounded with thick Clouds. The common People of the Malabarians tell us, that these Clouds are huge, overgrown Giants, thro' which the Sun every Morning must fight its Way, before ever it can appear in its compleat Luftre and Brightness. This is a Fancy of the vulgar Sort of our Malabarians; but the Application we might make of it, will hold too true in every Respect. The Sun of Righteousness would fain begin to rife in these benighted Parts of the World: But what Opposition, what Contradiction doth this Sun meet with, even from those who fhould help to remove the Clouds and Obstacles which hitherto have intercepted his Light and Appearance; and this too, whilft the Light begins but just to break forth, and to appear in its first Dawn and Morning Red? However, 'tis to be hoped that the Light will triumph at last over the Powers of Darkness, and spread its Rays over all the Regions of Heathenism and Superstition. it is for this Reason we ought to stir up one another, to have a Share in so great and glorious an Undertaking.

The 28th of December last, New Stile; we had here early in the Morning, an Eclipse of the Sun: It began about four, and lasted till seven; but for the Reason aforesaid, that the Sun, even in his ordinary Course, riseth with thick Clouds, we could make no Observations with the Telescope: Of this Eclipse, some-

Part III. of the Missionaries.

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fomething has been said by a Malabarian, in the fifty eighth Letter of our Malabar Correspondence, a Collection whereof is sent to Mr. Boehm.

We remain,

Tranquebar, January
11. 1713. St. N.

Barth. Ziegenbalgh. J. Ernest Grundler.

#### LETTER VII.

From a Gentleman in the East-Indies, that conceals his Name, to Mr. Boehm.

An Account of some Voyages to China. State of Religion in China. What Obstruction the Gospel meets with in this Country. Of the New-Testament in Portuguese. Of the Mahometan Religion; and of Consucius his Philosophy, mixt with Christianity.

I Shall make no Excuse for this Trouble, but tell you the Occasion and Design of doing it to so Reverend a Person, to whom I am wholly a Stranger, and submit to your Censure both my self, and what I have taken the liberty to write.

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# 50 Of the State of Religion Let. VII.

I lately met with a Book, treating of the Malabar Mission by the Danes to Tranquebar, in which I find, that which I often wish'd, which was, that the Protestants would fend their Ministers Abroad, to teach those Eastern Pagans the true Christian Faith; which has been so blended with Superstition by the Roman Missionaries, that many of their Converts repent of being made Christians; especially the Chinese, who are a wife and understanding People, Masters of Reason, and learned in natural Philosophy. I have been fourteen Voyages to China, and carried many of the French Mission to Emoy and Canton; have difcoursed them often, and found most of them lov'd the Riches and Grandeur of China, more than the Souls of the poor Pagans; and accordingly made earnest Application to advance themselves to Places of Dignity, more especially the Jesuits. It must be acknowledged, they liv'd unblameable in other Respects.

The Portuguese Padres at Macoa, are scandalous beyond Expression, and are a great Obstacle to the Propagation of Christianity. The Chinese fay: If they believed what they taught themselves, they would live better. The Chinese are great Lovers of Mathematical Arts, for which Reafon most of the Missionaries are Masters of that Art, the easier to get Favour at Court, or with the Governours of Provinces or Cities, and most of them are better Mathematicians than Divines. They feldom preach but on a Saint's Day, that is, one of their Modern Saints; and among them St. Xavier is most worship'd

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in China, calling him the Apostle of the East, and ascribing to him many Miracles. (b)

I heard a Jesuit, in the Pulpit at St. Paul's, in Macoa, fay: He had done more than our Saviour and all the Apostles. The Chinese are offended at the Religion, for exposing our Saviour on the Cross in full Proportion, almost naked; and will not fuffer the Women to go into the Church of the Naked God. It is true, the Clericoa's do not expose him so, for which the Jesuits hate them, and call them in Derision,

Asinos Dei, to carry the Gospel.

Another Offence to them is, their Preaching down China-Idolatry, and Preaching up the Europe-Idolatry. The Chinese say, they have more Reason to worship China-Saints, than Europe-Saints, of whom they know nothing; and are willing to lay afide the Worship of Images wholly, but will not change for those of Europe, giving many Reasons for what they alledge. The Chinese are offended at the Indulgences given for Money, to do feveral Things, which otherwise are damnable Sins: This they fay is Priest-Craft, and a Design to enslave the People to the Church Government. I knew an eminent Merchant that threw off his Religion, being denied to eat Pork in Lent, without paying to the Church, which he was not then able to do; and without it he was to be damned, which startled him: Upon which he ask'd, why he might not eat the Flesh, as E 2 well

<sup>(</sup>b) See his Life written in French by Father Bohours. It was done into English by Mr. Dryden, 1688.

Of the State of Religion Let. VII. well as Fish fried in Pork-Fat; which all the Christians in Mocao were allowed to do. So he told the Padre, that if his Salvation depended upon so nice a Point, as the Difference is between Fat and Lean, he should no longer be of that Religion. He is now living, and gives this Reason for returning to Paganism. His Name is Angua of Emoy, speaks Portuguese very well, and has often asked, why the Engliff did not fend Padres to teach their Religion, which worshipped no Images, nor gave fo much Power to their Padres, who he had feen in the Europe Ships, and they only taught the People, and meddled not with every Man's Business, as the others did; saying, that our Religion would be much approved among them.

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In the Conclusion of the Book, it is faid, that many Portuguese Testaments are to be printed and fent to China. It is my Opinion, that they will be of no Use in that Country: For no Chinese reads that Language, though many speak it; and the Roman Missionaries will get an Order to gather them in, and burn them, pretending they are feditious Books. They practifed this upon the Coast of Coromandel, buying up all the Portuguese Common-Prayer-Books, and destroying them; fo that little will be done in China that Way: But if any Divines that understand Mathematicks and Physick, would attempt the Mission, and learn the Languages, they may then translate the New-Testament, which the Roman Missionaries have not done, it not being for their Purpole; but have translated many Stories of the Saints,

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Saints, and the Office of the Bleffed Virgin, and fome Mathematical Books and Histories, especially of France. The Mahometan Religion increases there, being more agreeable to the Custom of China, allowing Plurality of Wives, or a Concubinate Way of Living: However, many refuse that Way of Worship, because it forbids eating of Pork, which is the chiefest Support of the labouring People; all their Fasts forbid nothing but eating Pork, which I take to be political, to preserve the Breed at certain Seasons. This Religion was planted here by feveral Tonkeers, or stroling Priests, who travelled from Industan and the Borders of Persia over Land, behind Bengall, through the Country of the Bawes and Caues. I met one of these Priests at the City of Canton, who had been fourteen Years on his Mission, and made many Converts, and defigned to return the same Way he came, having Money too, being rich with Gold, of which I bought 401. Weight. He had many Rubies, but I did not care to buy them, he knowing how to value them too well.

The Tartars that conquer'd China, have some of the Mahometan Religion among them, but have agreed with the China Paganism, eating Pork, and several Sorts of Fish and Flesh that are unclean, and sew of them are circumcised; so that their Devotion is not very strict; and by what I could perceive, they were Deists; only in Compliance with the Law of the Empire, which obliges every Person once a Year to make a Publick Confession that there is one God, who made all Things. In Practice they

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# 54 Of the State of Religion Let. VII.

are Epicures, indulging all their Senses, studying to gratiste their Appetites, and satisfie their
Lusts, no Wonder if Christianity sits uneasse
upon them at sirst: Therefore the Change
must not be sudden and violent, running
from one Extream to another; they must be
won by sound Reason, and convinced that a
real Good is designed to be done them, not
teaching them to worship they know not
what, as the Romanists teach them; of which

they complain.

The Patriarch attempting to purge out the Philosophy and Idolatry of Confucius, which the Jesuits had mixed with the Roman Superstition, to the Scandal of that Church; so incenfed the fefuits, that they represented him to the Emperor, as a Person dangerous to his Government; and procured an Order to confine him in the City of Macao, where he ended his Days, despised and neglected, and all his Adherents forced to leave China: And now Pagan-Christianity triumphs under the Management of the Jesuits, till God Almighty shall punish them, as in Japan, by a general Persecution in China, which I have heard many good grave Chinese say, is no farther off than the Days of this Emperor's Death, who is now fifty three Years of Age.

At a great Solemnity, when they choose Doctors of Law, and others to serve the Emperor in Places of Trust, out of the College of Confucius, in Canton; Padre Tonglang, Prior of the Jesuits, and Tajon or Messenger from Court, assisted at the Sacrifice to Consucius, and dipped his Finger in the Hog's Blood that

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lay upon the Altar; of which being accused by several Persons, French Gentlemen, he presently answered, like a Jesuit, that tho' he assisted as a China-Mandarine, he said the Prayers of a Christian all the Time of the Ceremony.

I am now to beg your Pardon, and remain.

January 10,1712-13.

#### LETTER VIII.

### To Mr. Henry Newman.

A Present of Books sent by the Society. The Writer's Acknowledgment for being chose a Corresponding Member. A Method proposed to Propagate the Gospel in India. Of the Casts.

Have, in my last, acknowledged the Receipt of several Letters from your Hands this last Year, both by the Marlborough and the fane.

The Society for Promoting Christian Knowledge, (whose pious Endeavours I beseech GOD to prosper) have been at a considerable Charge,

I find, to fend out Books, and other Materials, to carry on their Undertaking. What came in the Marlborough, for the Use of the Gentlemen Missionaries at Tranquebar, and directed to Mr. Jennings and my self, came safe, and were delivered to the Persons they were designed for. What came upon the Jane, were part sav'd, and part lost; as doubtless the Gentlemen of the Mission will inform you. The Books designed for my self by the Jane I never received; (i) The Box of Books for a Library in Bengall, by the Marlborough, were both received; and I return the worthy Society my humble Thanks for their Charity.

I have often wonder'd with my felf, that in so many Years that we have been possessed of large Plantations, Settlements, &c. in the East- and West-Indies, that no such Thing has been set on Foot. And I bless God that there has at length appeared such a truly pious, and publick Spirit of Christianity in the Gentlemen of our Nation; and I give the Society my Thanks for the Honour they have done me, in choosing me one of their Corresponding Members. As to converting the Natives in the Dominions of the Rajahs, and the Great Mogul, I believe it may be done in either without Notice taken, provided we do not sound a Trumpet before us. In the Mogul's Dominions, Eight

Parts

<sup>(</sup>i) See the first Letter of this Volume, wherein a fuller Account is given of the Loss of these Goods.

Parts in Ten, in most of the Provinces, are Gentues, and he never troubles his Head what Opinion they embrace. But to tamper with

his Muffulmen is not fafe.

But to give you my Sentiments in the Matter; I think we ought to begin at Home: For there are Thousands of People, I may say some hundreds of Thousands, who live in the Settlements, and under the Jurisdiction of the Honourable Company, at Rombay, Fort St. David, Fort St. George, Calecuta in Bengall, on the West Coast, &c. who may be converted to Christianity without interfering with any Country-Government whatfoever; and while we have fo large a Harvest at Home, let us first gather in that, and then it will be Time enough to look Abroad.

The Way to effect it, in my Opinion, will be, to fet up so many Schools and Hospitals, especially the last, to bring up Children in, as there can be found Funds for that Use. By Hospitals, I mean such Foundations where the Children are maintained wholly by the House. For the Poor in these Parts are very numerous, and those so poor, that in Time of Scarcity, (which often happens) they are forced to fell their Children in great Numbers, and sometimes themselves; and such Miscreants would. at such a Time, be glad of an Hospital to receive them. Besides, there are at all Times Numbers of poor People, who will part with their Children to any one that will bring them up; and of those who are able to bring up their Children at their own Charge, there are many, that for the Sake of having them taught for nothing, would fend them to any good School.

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and those who are train'd up in the Christian Religion from their Youth, it is to be hoped, may prove good Christians in their Age: But for those who are grown up in their Idolatry, I conceive that, in the main, no great Good can be done upon them. For, as for the rich and great, there are fo many Obstructions to hinder them from changing their Faith, and thereby losing of their Cast or Tribe, that it is easter for a Camel, &c. For the Moment that they lofe their Cast, they can no longer converse, eat, or drink with any of their Cast or Kindred, nor indeed with those of any other Cast; so that such must, in a true literal Sense, forsake Wife, Children, Houses, Lands, Friends, &c. Which is a Degree of Faith, few or none of them could ever arrive to. And as to the poorer Sort, and fuch as have no Cast to value themselves upon, they are so vile a People, that, for a little Rice, they will be of any Religion, and for as small a Consideration leave it again; and it is out of these that the Romish Priests chiefly make their Profelytes, whereby it comes to pass that the Christians in these Countries, I mean Natives, are the Scoundrel Part of Mankind, and perhaps hardly a viler Generation in the World; and a Man had better have to do with an Infidel, Heathen, Turk, or any Thing, than with them.

I remember some Years ago, Governour Pitt was pleased to ask me to give my Opinion, how this Garrison might be brought to consist of all Protestants? I deliver'd him my Opinion in Writing, which he thought sit to communicate

nicate to the Company, and their Answer was. they would consider of it. The Substance of it in fhort was this, that the Company should erect two large Hospitals or Nurseries, one for Boys. and another for Girls, to bring them up in the Protestant Religion; and if such Schools Nurseries were set up, then it would be of great Use to have some Catechisms, Common-Prayer Books, and New-Testaments, &c. printed in Portuguese, for the Use of these Nurseries: But until that is done, they can be but of little Benefit in those Parts; For who is there in all India that read and write Portuguele, except the Portuguese themselves, and they of the politer Sort. And I do declare, that in all the Time I liv'd in India, I do not remember ever to have known a Gentue, Mahometan, or one of any other Perfuasion, except Christians, that pretended to write or read that Language. There is a Kind of Lingua Franca, or Jargon, call'd Portuguese, spoke in most of the Trading Towns on the Sea-Coast, in which many of the Natives can fo far express themfelves, as to be able to buy or fell; but you must speak to them in their own Jargon, or you will not be understood.

Thus, Sir, I have freely given you my Sentiments in this important Affair. I beseech GOD to bless the venerable Society, and to prosper them in all their pious Undertakings!

I am with fincere Respect,

SIR, Your most humble Servant,

Fort St. George, Feb. 1. 1712-13.

George Lewis LET-

#### LETTER IX.

### To Mr. Henry Newman.

The Professor is highly sensible of the Endeavours used in England, for Promoting the Conversion of the Heathen. Whether the Encouragement given by him to the Mission, has proved an Obstruction to the Orphan-House.

Considering the great Efforts and marvel-lous Concurrence of the most Honourable Society for Propagating Christian Knowledge, towards Promoting the Conversion of the Malabar Heathen in the East-Indies; I find my felf in a particular Manner oblig'd to return my most humble Thanks to the Society. It was already worthy the greatest Praise to hear, that the Society had done fo much as to encourage others to promote fuch an Enterprize: But the appointing a Standing Committee for these Malabarian Affairs; The Society's Resolution to choose the Danish Missionaries The Pains which Corresponding Members; they took to receive the charitable Contributions; To Print the whole New Testament in the Portuguese Tongue; Together with the fitting out a Printer, and giving him a Printing-Press, with all other Necessaries, was more than any one could have expected of them.

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# Part III. Endeavours used in England. 61

But what astonish'd me more is, on one Side, the kind, folemn, and generous Reception of Mr. Plutscho in the Society; (k) and on the other, the unparallell'd Zeal of these Gentlemen, and their undeserved Favour they shew'd to Mr. Berlin, and his other Fellow-Travellers, whereof they gave me, as to every particular Thing, an exact Account in a Letter; in which I learn'd, that not only fome ready Money, and a large Quantity of Paper, had been presented to them, but also the Charges for the Baggage at the Custom-House, by the Intercession of the Society, facilitated. I can't but acknowledge the Whole as a Token of a special Providence of GOD Almighty in these latter Days; neither shall I be wanting to give a just Idea of their indefatigable Vigour and real Assistances, to the German Reader in Print, as foon as the fifth Continuation of the Letters of the Missionaries appears, which will be very foon: Posterity shall learn by it how one Nation can help the other in the common Cause of Propagating the Christian Religion, finding that the German Nation affifted the Danes, as the English do both.

I must acquaint you here, that in the Beginning of my Design to promote this glorious
Enterprize of the Danish Nation, I very much
scrupled, whether I should embark in it or no:
For I thought, to meddle with a Foreign
Work, would not only hinder ours here, but
even diminish it; considering the vast Expences required to provide every ensuing Year

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<sup>(</sup>k) See the Speeches made on that Occasion, at the End of this Collection.

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for the whole Orphan-House, so many School-Masters, and other innumerable Accidents, without any certain Foundation. But I overcame that Scruple with a deep Reflection on fo many fignal Steps of the Divine Providence. in Works of this Nature, fince I laid the first Stone of the Orphan-House, and other Buildings wherein I was engag'd: Yea, I found by Experience, of which you may be certain, that the Promoting this Foreign Work was not only no Hindrance to our own, but that even the Heavenly Bleffing was more fignally shower'd upon it. Moreover, that I was not, neither shall be for the future in the wrong, I was convinced by the Conduct of the Society, whom I perceive to go with the fame Stream, out of no other Reason, as I am fully persuaded, but because they found that the Undertaking of converting the Malabarian Heathen to the Christian Religion, was a Catholick Work, worthy to be Promoted by all charitable and publick-spirited Christians.

But I fear my Letter will be too long; I shall add no more, than that I desire of you again to return my humble Thanks to the Society, for their great Care in the Matter concerning the Missionaries. Be pleased likewise, dear Sir, to present, in a particular Manner, my humble Service to the Reverend Dr. Bray,

and the Honourable Mr. Chamberlayne.

I commend you to the Grace of our Lord JE-SUS CHRIST, remaining, SIR, Your very humble Servant,

Hall in Saxony, Feb. 26. 1713. August Hermann Franck.

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#### LETTER X.

To Mr. Henry Newman.

[Translated from the High-Dutch.]

The Missionaries gratefully acknowledge the Present sent them by the Society. Translation of the Old-Testament into Portuguese. Some Books Printed in India.

A T the sudden and happy Arrival of the Persons designed to manage the Press, we have safely received the Duplicates of the Letter of the Honourable Society for Promoting Christian Knowledge, and we shall not fail to return our Answer November next, with a farther Account of our present Circumstances, and some Thoughts relating to this Country, and the good Instrument in might have upon the Propagation of the Gospel in these Parts.

The Present of the Society, consisting of seventy five Reams of Paper, is safely come to our Hands, being designed for the Impression of the New Testament. May the Lord be pleased to reward abundantly so signal a Kindness, whereby the Honourable Members of the Society have so well deserved of the Heathen here! Nor are we less sensible of their kind intercession with the Directors of the East-India Com-

Company, in Favour of the three Young Men,

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(1) and of their free Passage in one of their Ships. We are not a little afflicted at the great Loss and Expence the Honourable Society has undergone on Account of this Work; both in relation to the Press, purchas'd a second Time, and the Miscarriage of their Money two Years ago, on Board the Jane Frigate: All which would have gone a great Way in increasing our Malabar and Portuguese School here. We heartily wish and pray, that the over-flowing Goodness of God may make up so considerable a Lofs, by exciting some other well-dispos'd Persons to a liberal Contribution, for facilitating the Work of Conversion among the Heathen in India. If our Letters and Papers fent to England the last Year, are fafely arriv'd, and the most substantial Points translated into your Language, we hope you will thereby understand, how carefully we lay out the Money bestow'd by charitable Persons, and how we endeavour to improve those Gifts to the eternal Benefit of the Pagan World; in Hopes that from such Temporal Seed, as we stand in need of as yet, a Spiritual Harvest may spring up in Time among the Malabar Heathen. To which End, that the Father of Lights would direct both your Charities and our Labours, is

our Prayer, whenever we apply our felves to him,

from whom all good Gifts do come.

<sup>(1)</sup> Mr. Berlin, Mr. Adler, and Mr. Adler, jun. They arrived at London from Hall in Saxony, the 20th of December, 1712. and embarked about the latter End of January, 1713. for India,

Two Months ago the latter of the Missionaries, whose Names are here subscrib'd, went to Madras, to fetch away the three Persons lately arriv'd, as well as the Cast of Malabar Types, which they brought with them. Mr. Jennings and Mr. Lewis have readily affifted us in all Things relating to the Design we are engag'd in. Mr. Lewis hath particularly procured us some Pieces of the Old Testament in Portuguese, viz. The Book of Job, the Plalms, the Proverbs, Ecclesiastes, and Isaiah, together with a Dictionary in Spanish and Portuguese: And this being accompanied with a Bible in Spanish, a most necessary Help towards facilitating an entire Translation of the Portuguese Bible; we have been thereby enabled to attempt, under the gracious Affiftance of the Lord, the Publication of the Old Testament in Portuguese, whereof we hope to fend you a Specimen (viz. some of the first Chapters of Genesis) with the next Ships sailing for Europe. We hope that at the fafe Arrival of Mr. Lewis in England, which we heartily wish, he will give a full Account to the Honourable Society of the Steps we have hitherto taken in this Work, and of which he has been amply informed before his Departure.

As we have been assured, both from Germany and England, that the Society have been concern'd about Promoting the Design of the Mission both in London and other Parts of the Kingdom, so we wish that the Lord Himself, whose Honour they seek, would reward their Labour of Love with the richer Incomes

66 Of Some Portuguese Books. Let. X.

of his heavenly Kindness manifested in CHRIST

JESUS our Lord.

With these sirst Ships, you are to receive some Copies of such Pieces as have hitherto been published by Means of our Portuguese Press, for which we stand indebted to the Kindness of our good Friends in England. As soon as they come to your Hands, be pleased to send a Copy of each of these Pieces to Professor Franck at Hall. In a little Time we hope to enter upon the Impression of a Book in the Damulian Language, for which we are now making the necessary Preparation. May the Lord bless all our Planting and Watering with his heavenly Increase! to whose gracious Protection committing you,

We remain,

SIR,

Yours, &c.

Tranquebar, September 12, 1713.

> Bartholomew Ziegenbalgh, John Ernest Grundler.

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# Part III. Of some Portuguese Books. 67

#### LETTER XI.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

Of the afflicted State of the Church in India. The Missionaries design to print the New-Testament in the Damulian Tongue. Account of some Treatises printed in Portuguese. Portuguese Translation of the Old-Testament. The Number of the Converts, and the daily Expences of the Missionaries.

I T was with the greatest Pleasure we perus'd the Letter, you were pleased to honour us with, and which is dated December 31. 1712. You express therein your earnest Desire, pious Wishes, and hearty Prayers for the more plentiful Blessing of Almighty God in the further Progress of the Conversion of the Indians to the Christian Faith.

We adore the good Hand of Providence, which has not only confirm'd your Minds in a continued Care and unwearied I abour of Love to this Work; but orders it also so wisely, that the evil Designs, and malicious Detractions of Worldly minded Men, do but turn to the greater Benefit of his Church.

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Our

# 68 Of Some Portuguese Books. Let. XI.

Our Church, which has been called forth out of the Midst of Pagan Darkness, is indeed, even to this Day, (as the Prophet speaks) afflicted, toffed with Tempest, and not comforted; and we the Missionaries are as Way-faring Men, expecting every Moment Storms and Tempests: However, being protected by the Grace of the Lord, we are not afraid of the Terror of evil Men; but trust that the Wisdom of God will convert into Good, what wicked Men do

contrive against us.

We return our most hearty Thanks for the Copies of the New-Testament you were pleased to fend us in the Portuguese Language, Printed at your Cost: Likewise for the Present of Paper transmitted for Printing the same in the Damulian Tongue. As foon as we have revis'd and mended our Malabarick Translation, which shall be done with all possible Care, we defign to put it without Delay to the Prefs, fo that we may be able the next Year to return fome Copies to Europe. In the mean time, we have made an Experiment of the Malabarick Types, and have fent enclosed, a Copy of a fmall Tract in that Language, entituled: The Abomination of Paganism, and the Way for the Pagans to be fav'd. We have this Year likewise printed in the Portuguese Language, the following Treatifes:

1. An Explication of the Christian Doctrine,

after the Method of the Catechism, in 12°.

2. A Summary of Christian Doctrines for the

Use of the Catechumens, in 24°.

3. A Letter to the Reverend Mr. Lewis, Chaplain to the East-India Company at Madras,

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Part III. Of some Portuguese Books. 69 concerning the Institution and Method of our Schools, in 4.

4. A Collection of Sacred Hymns containing in

Number an Hundred, in 12°.

5. The History of the Passion, Death, Resurrection, and Ascension of Jesus Christ, according to the four Gospels, in 12°.

Of all which we fent some Copies the last Month, and directed them to Mr. Secretary Newman.

The Reverend Mr. Lewis favoured us with a Manuscript Translation of some Parts of the Old-Testament in Portuguese. This has proved a happy Inducement to us to translate the whole into that Language, and accordingly we have already begun to print the sirst Book of Moses. Next we do also intend to enter upon the Translation of the Old Testament into Damulian. May God prosper these pious and

difficult Undertakings!

As to the Increase of the Church in these Parts, God has been pleased, of his great Mercy, to call and to receive by Baptism into the same five and thirty Souls, Young and Old; which (as well as the rest of our Flock) we are careful to instruct, and do what we can, to render them truly sensible of the vast Difference betwixt the frothy Moralities of the Heathen, and the Power of Faith resulting from the Gospel of CHRIST. This Faith being the vital Principle of all good Works and Motions, will make our Converts more concerned about the Creation of a new Heart, and the daily Renovation of their Mind to the Image of GOD, than about some empty Speculations, or the carrying about a Form of an outward 70 Of the Expences of the Mission. Let. XI.

outward Profession, without the inward Life and Power thereof.

We forbear at present to speak of our Schools, and of the Number of Children educated therein; fince we have largely treated thereof in the forementioned Letter to Mr. Lewis: We shall only add, that the Increase of the Scholars, and the Arrival of the three Persons from Europe to manage the Press, hath put us upon a Necessity to purchase another House for their Reception: The Price whereof we defign to pay when the next Ships arrive from Den-By the Delay of Ships coming from Europe, our Poverty must needs be much increated, and for Want of Money, the Enlargement of our Schools, as well as of other good Establishments, much retarded. The ordinary Expences of our Houshold are now 40 Pagodes per Month, and the extraordinary Charges arise from 20 to 50 Pagodes per Month: Not to mention such Debts as we have contracted, for keeping up, in some tolerable Degree, what we have begun. But after all, the Promise of God: I will never leave thee, nor forfake thee; is our Support under our present Want and Necessity.

As we are as yet unacquainted with the Resolutions your Honourable Society may have taken upon our Thoughts, we communicated to you, partly by Letters, and partly by our Collegue Mr. Plutscho, so we do earnestly desire your good Advice, about the further Enlargement of the Knowledge of CHRIST in the Eastern World, then proposed to you. We do grate-

Part III. Request of the Missionaries. 71

gratefully acknowledge the abundant Favour you were pleased to confer on our said Collegue when in England, and do most heartily beseech you, to continue your good Will and Assistance to the Propagation of the Gospel of Christ in India; that the Kingdom of God may come to the Pagans, and his holy Name be hallowed among them. May the overslowing Goodness of God reward the English Nation with heavenly Riches, for all the Good they have done, (and, we hope, will continue to do) towards carrying on the Work of the Lord in the Pagan World! And may the Almighty preserve you all many Years, for the greater Benesit and Comfort of his Church!

We are,

Very Reverend and Honourable,

Your most humble,

most obedient, and

most respe aful Servants,

Tranquebar, on the Coast of Coromandel, in India, October 6, 1713.

Bartholomew Ziegenbalgh. John Ernest Grundler.

# 72 Of the Education, Number, Let. XII.

#### LETTER XII.

# To Henry Hoare, Esq;

[Translated from the High-Dutch.]

Of the Difficulties attending the Missionaries, and of their Hopes under them. Of the Education, Number, and Employment of the Children. Manufactures. Of the Damulian Printing-Press; And of Theological Controversies to be avoided in India.

YOUR kind Letter of the 22d of January, 1712 is fafely come to our Hands, and has brought us the welcome News, that the respective Members of the Society continue their Affections towards the Work here established, notwithstanding the many Dissipulties hitherto raised against it. This Assurance has given us fresh Encouragement in our Labours, and new Hopes that they will constantly second such Schemes, as in our last Letters and Narratives have been laid before them.

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As to the Court of Denmark, we can tell you, that we have likewise Assurance, that those Obst cles, which have all along surrounded us here shall be remov'd, and that every Thing tending to facilitate this Work, shall be put on a better and more promising Foundation. But since the Danish Ship, which we have expected this Year, is not arrived, and consequently

# Part III. and Imployments of the Children. 73

quently the Money design'd for us, not come to Hand, we continue in great Straits, and are altogether unable to enlarge the Work we are engag'd in. In the mean Time, both the Labour and Cost increaseth under our Hands in the midst of Want and Poverty: However, we are in Expectation, that by the Arrival of our next Ships, both our Indigency will be reliev'd, as also Orders sent over for carrying on the Defign with greater Ease, and Prospect The whole Number of Persons of Success. christen'd in the Malabar and Portuguese Church amounts at present to Two hundred forty fix; viz. one hundred twenty five Women, and one hundred twenty one Men. Many of these People must work very hard for their Livelihood; fome gaining their Subfistance at Sea, fome by other Employments on this Coast. For fince we our felves have been left fo long without a fufficient Help to maintain us, we have been unable to put them in the Way of getting their Living. The whole Number of those that have been carried off by Death, is fifty feven. We have lost within these two Months, fix Children of the Malabar School, and two of the Portuguese; there being some Sort of a contagious Distemper got among them. Two of them are still in a languishing Condition.

As to your Question: Whether any of those that have been educated among us, be returned to Paganism? We answer, that we know of no such Instance: But this we must own, that some, under sharp Trials of Want and Poverty, are gone over to the Papists; and this chiesly

74 Of the Education, Number, Let. XII. by the Instigation of those, that should have help'd to secure them against such Temptations.

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Our Malabar School confifts still of forty feven Children; the Portuguese of nineteen; and the Danish likewise of nineteen; to whom are join'd fome Catechumens prepared for Baptism. We can affure you, Sir, it is with Joy and Satisfaction we fet about this Business, being visibly convinc'd, that our Labour is not alto-gether in vain. Those of the Heathen that are not fo much incumber'd with temporal Cares, and confequently in a Condition to attend our Instructions more regularly, grow daily in the Practice of Christianity, and imbibe more thoroughly the Principles of our Holy Reli-They often joyn in Prayers together, and yield an unfeigned Obedience to the Doarine they have been taught. But then are those more backward that are put to hard Shifts and Labour, to gain their Bread, and have no Leisure to give frequent Attendance to our Instructions. However, we do what we can to give them a Tast of the general and more effential Principles of the Christian Some of them are also very stub-Faith: born and disobedient, and create no small Uneafiness to those that are imploy'd about the Good of their Souls. But as for the Children that are under our Care, we have them intircly left to our own Disposal and Management, and can train them up from their tender Years in Christianity: And these are those that give us the greatest Hope of working in Time, fome Good in the Pagan World. As

# Part III. and Imployments of the Children. 75

As for your Defire, Honoured Sir, to know, to what Trade or Imployment we usually put our Youths? We answer, that an Undertaking of this Nature stands in need of able Catechifts, Tutors, Transcribers, and other such Officers: And fince the Boys educated hitherto by us, have a Genius which inclines them that Way, we prepare them for such and the like Employments. As the Work increases, we shall likewise want Physicians, Stewards, Printers, Composers, Founders, Bookbinders, &c. and we have begun already to train up some to several of these Professions; and we shall continue fo to do. After we are tolerably provided with fuch Labourers as relate more nearly to the Advancement of the Design, we can then fet up fuch Manufactures as may prove profitable, even to our Nations in Europe: The chief whereof are the Weaving of Cotton, and the Art of Painting; which, for ought we know, are the most advantageous Trades in India, and every where liked of. We are also resolved to set up in Time, a Paper-Mill, which will employ some more Hands.

In a Word: There is Variety of Trades, Arts, and Manufactures, which Young Men might be inur'd to; but which cannot be brought to bear, till such Time as we shall be supplied with Help from Europe. And though the Erecting of such Manufactures may be expensive at first, yet we don't question but they will answer the Cost, after they have been once set on a good Foundation; affording not only a Livelihood to many Persons about

76 Of the Printing-Press. Let. XII.

us, but contributing also something towards carrying on the Undertaking it felf to a greater Perfection. And probably we should have long ago fet about a Work of this Nature, if the Want of Money, &c. had not render'd it altogether impracticable: So that we have been glad to keep up our Schools as well as we can, without taking up any Thoughts about enlarging the Work. Now and then we are brought fo low, that we have not one. Shilling in Cash: However, Providence has still made Way for us; fo that by Borrowing and other fuch Helps, we have tolerably well preserved our Schools: And we hope the Lord will further excite some Souls to promote the Conversion of the Heathen, by contributing to

fo Christian a Design.

As to what concerns the Girls in our Charity-Schools, they are taught Sewing, and the like Domestick Employments. We observe this Order among them every Day in the Week: They are by Turns imployed in the Kitchen, and us'd to manage the Affairs of the House. And this at the same Time affords them some Exercife, or Motion of the Body, so useful for preserving their Health. As for the whole Management of our Schools, we have given a full Account of it in a printed Letter, address'd to the Reverend Mr. Lewis at Madras; having about the fame Time fent a Translation of it to Mr. Boehm, in High-Dutch. The Malabar-Press and Foundry is now in pretty good Forwardness, and we are entering with all possible Expedition upon the Impression of the New-Testament in this Pagan Language. We are likewise going about the Tran-

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Part III. Of Controversies, &c.

77

Translation of the Old-Testament, both into Portuguese and Damulian: Of which, by the gracious Assistance of the Lord, we hope to make a confiderable Progress, with all convenient Speed. But after all, we look upon these Endeavours as so many Preparatory Steps only, towards the enfuing great Harvest of the Heathen World. We do nothing as yet but break the Ice, that those who come after us, may find a Way beat out for them, and propagate the Gospel of Christ with the greater Ease and Success. And altho' we feel our felves furrounded on our Side with many Infirmities, yet we confide in the Goodness of GOD, that he will regard the Sincerity of our Intention, and confer still a greater Blesling upon those Endeavours, than we have hitherto feen.

Your Admonition relating to unnecessary Points of Controverly, we most thankfully embrace; and affure you, that we shall carefully avoid them in our Applications both to Heathen and Christians, and inculcate the wholefome Doctrine of Faith, in as plain and edifying a Manner as we are able to do. We have not seen the Treatise of Franciscus Xavier, upon the Paffion of Christ, nor any other of his Pieces; otherwise we should have readily translated them for your Satisfaction. Of the History of the Malabar Paganism, (a Copy whereof was committed to Mr. Plutscho,) we have given some Account to Mr. Boehm, to whom we have also transmitted some other Pieces relating to the Heathen in Malabar.

We have fent a Letter to the Honourable Society in October last, attended with some Copies of our Print in Portuguese. We send now a second Letter, accompanied with some Malabar Pieces, and particularly with Copies of the Exposition of the Christian Doctrine in Portuguese; wrote heretofore on Palmer Leaves.

We return you our most humble Thanks for the singular Affection you express to this Work, and the particular Marks of your Favour bestow'd on Mr. Plutscho, during his Stay in England: (m) We beseech the Lord to be

your great Reward !

We remain, &c.

Tranquebar, December 11. 1713.

> Bartholomew Ziegenbalgh. John Ernest Grundler.

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<sup>(</sup>m) About the Beginning of November 1712. Mr. Henry Plutscho, one of the two sirst Missionaries, arrived at London, after having embarked at Madras, on Brard an English Ship, Sept. the 15th, 1711. He laid before the Society several Heads relating to the State of the Mission, together with the Impediments whereby it was obstructed, and some Means, whereby it might be advanced if those that confess the Christian Religion, would but unite Hearts and Hands, in attempting so good a Work; particulally, in such Countries, as are already subject to the Protestant Powers in Europe.

#### LETTER XIII.

To the Reverend Mr. Lewis, Chaplain to the East-India Company, at Fort St. George.

[Translated from the Portuguefe.]

Note. This Letter was first printed in Portuguese at Tranquebar, and afterwards translated into English, and reprinted at London with the following Recommendation of it from the Reverend Person to whom it was address'd; which, for the Reader's Satisfaction, is here also inserted, and is as follows: Viz.

The Intent of the following Letter was to set forth the Method used, and the Progress made by the Protestant Missionaries in Tranquebar, in converting the Gentiles in those Parts to the Faith of Christ. And the directing of it to me, being then at Fort St. George, was intended to satisfie the World of the Truth of what they wrote. Those Two Places being not so far asunder, but that I might easily inform my self in the Truth of these Things: And therefore it must be supposed, they would not represent Matters otherwise to me than indeed they were.

It is easie to observe, in all the Parts of this Letter, with what Zeal and Diligence those Gentlemen do carry on the great Work they are imployed in; and considering the Methods used

in these Western Parts, in teaching Children, they may seem rather to overact, and to require more of their Pupils, and to keep them to stricter and more constant Duties, than is consistent with those Years. As to this Particular, we must allow them, who are upon the Place, to be the best Judges in these Things: Besides, it is known, that the Indians keep their Children stricter to their Learning, and bring them up to Business much sooner than here with us.

But what requires to be considered most of all in the following Letter is, the great Charge those Gentlemen are at in keeping of so many Schools, and in maintaining so great a Number of Children wholly upon their own Cost; for which they have very little Helps but what come from Europe; and those, we have Reason to fear, are too short to answer their constant

and great Expences.

It were to be wish'd, that those, whom God hath blessed with Means, and hath likewise blessed with a good Inclination to employ them to good Ends, should come to a right Knowledge of this great and Christian Undertaking. And possibly they would think, that some of that Money, which they design for pious and good Uses, might be as usefully employed this Way, as in any Work of Charity what soever.

London 25. Jan. 1714-15.

GEORGE LENIS.
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To the Reverend Mr. George Lewis.

Concerning the Method of Instruction used in the Charity-Schools, &c. at Tranquebar.

Reverend Sir,

I T is a Thing known to all understanding Persons, that the general Good of any Country or Nation depends upon a Christian and careful Education of Children in Schools; due Care and Diligence in this Matter producing wife Governours in the State, faithful Ministers of the Gospel in the Church, and good Members of the Common-wealth in Families. For which Cause, many Persons in Christendom, of all Ranks, laying to Heart a Thing fo needful, have agreed to employ their, Cares that Way. Happy England more especially, as we understand from Accounts of its well-order'd CHARITY-SCHOOLS, publish'd every Year, hath set a most excellent Example in this respect, which some of other Nations have followed with great Zeal: But it is not our Business, at present, to make particular Mention of them.

Only this we say, that we likewise are fully perswaded, that true Christianity, and all that can make for the common Good of the Gentiles, at least here in the East-Indies, must be founded and built upon Christian Schools for Children,

who growing up from their Infancy in the Knowledge and Fear of God, may, by the divine Blessing, become a Means of planting a Church of Christ, deeply rooted in the Word of Truth. Wherefore we being sensible of this Truth from our own Experience, and it being the End of our holy Calling, that Men may be turned away from their abominable Idolatry unto the Living God, we make it our principal Business to procure, by the divine Assistance, the Establishment of Christian Schools for Children of the Gentiles; to which we have been likewise stirred up by Letters from Europe.

And fince the Latin Relation fent by us last Year, gave you an Account in general of our Proceeding in the Work of Propagating the Gospel of Christ here among the Gentiles, we now find our selves obliged to acquaint you particularly, with The Methods of Instruction us'd in our Schools. And to the End that they, who here in the Indies, and elsewhere, take Delight in the Works of the Lord, might know what that Method is, we have thought sit to write this Letter in the Portuguese Language.

Please then, Reverend Sir, to receive it favourably, since it is in Truth, but an Answer to a Question, put by your self in the Presence of one of us, viz. What was our Method, especially in our Charity-Schools?

For the greater Benefit and Improvement of the Scholars of both Sexes in Religion, and other Knowledge, there are Five Schools appointed, viz. three Malabarick, one Portuguese, and one Danish.

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I. The Order of the First Malabarick School; consisting of Eleven Scholars, and one Master.

#### From Six a Clock till Seven,

of the Missionary's Chambers, do there hear a Catechetical Discourse on the Articles of Faith, which are clearly and throughly explained and apply'd: Likewise Men and Women of the Malabarick Church come thither to hear the Word of Salvation.

## From Seven to Eight,

All being in the School, learn the principal Texts or Proofs out of the New Testament, which are gathered according to the Order of each Chapter, and written in a Book for that Purpose, taking Notice withal of the Doctrines contain'd in them.

## From Eight to Nine,

The Scholars read by Turns, one Day the New-Testament, another Day the History of the Old-Testament. At the End of every Chapter, they repeat the most remarkable Passages, that, by this Means, they may be well instructed in the Word of God, both as to the Doctrine, and the History. Besides this, they are dili-

84 Method of Instruction Let. XIII. gently admonished, that, like careful Doers of the Word, they put in Practice what they learn.

## From Nine to Ten,

They are exercised in Matters of Faith, reading one Article several Times over in an Hour; and that not only in order to understand the Doctrines and their Coherence; but likewise to apply them to the Improvement of their Meditations, which they write down every Week.

#### From Ten to Twelve,

The Scholars read Books of Malabar Poetry, that they may both understand Verse, and have an Insight into the abominable Idolatry of these People, by discovering the horrid Blindness of their false Doctrines. Likewise they read Letters written on divers Subjects, that they may learn to write themselves in an agreeable Style. The upper Boys, on Tuesdays and Thursdays, learn likewise Geography, and the Use of the Globes.

## In the Afternoon; From One to Two,

They all go to the Portuguese School, there to learn that Language, which they use themselves to speak on all Occasions.

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# Part III. used in the Charity-Schools. 85

#### From Two to Four,

They return to the Malabar Schools, where they transcribe on (n) Leaves with a Steel-pen, such Books as they have themselves occasion for at School. Some learn to write a good Hand on such Leaves.

#### From Four to Six,

They learn to cast Accompts according to the Malabar Arithmetick, from a Book on that Subject; Part of which they say by Heart every Day, and write Examples to the Rules.

## From Six to Half an Hour after Seven,

Half of the younger Boys, belonging to the other Malabar School, come to the Elder, and they have a Catechetical Conference, concerning those Points of Doctrine, which they heard from the Missionary in the Morning. The Elder, one by one in their Order, put Questions, which the rest, with the Younger, answer, passing on from Period to Period. By this Means, through the Assistance of the Holy Spirit, they gain not only the necessary Knowledge of the Christian Religion; but likewise a due Assurance in discoursing upon a Subject. This Hour, on Sundays and Fridays, is set apart for the Repetition of those sacred

<sup>(</sup>n) Leaves of a Tree called Palmeira.

II. The Order of the Second Malabarick School; confisting of Twenty one younger Boys, with one Master.

From Six a Clock till Seven,

HESE Boys go to another Missionary, to be taught and examined in the Cate-chism, which is expounded to them with due Simplicity and Plainness.

## From Seven to Eight,

They repeat the Lessons they were taught the Day before.

## From Eight to Ten,

They say their Lessons in Order to the Master. Some are taught the Letters with their Variations, and learn to spell; some learn to read the Hymns which are sung at Church; some the Catechism with the Scripture Proofs; and others the Book call'd, The Method of Salvation. Then the Master sets them new Lessons to be said in the Afternoon, between Four and Six.

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#### From Ten to Twelve,

The Master teaches such as cannot yet read, the principal Parts of the Catechism, with some Prayers: Others get by Heart the Catechism, with the Explication; The Method of Salvation, and the Proofs from the New-Testament.

## In the Asternoon; From One to Four,

They fit on the Ground, (o) writing with their Fingers in Sand, (which is spread on the Floor for that Purpose,) the Lessons which every Child hath been taught in the Morning, chanting, with an audible Voice, the Names of the Letters or Words, as they write them.

#### From Four to Six,

They repeat to the Master the Lessons he had set them between Eight and Ten, and then take new ones for the next Day.

## From Six till Half an Hour after Seven,

One half of these younger Boys being at this Time at the Catechetical Exercise with the Elder, the other Half, who are the youngest of all, are instructed by the Catechist apart, in the principal Points of Christianity, contain'd in the Method of Salvation; and this is done in so easy a Way, that these little ones readily apprehend those first Rudiments of Christian Doctrine.

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III. The

<sup>(0)</sup> The common Way of teaching young Children to read and to write in the East-Indies.

III. The Order of the Third Malabarick School; consisting of Eleven Girls, with a Mistress.

#### From Six to Seven,

THE greater Girls go to be catechiz'd by the Missionary, who, at this Exercise, expounds Matters of Faith to them with great Perspicuity. The little ones likewise come to the Missionary, who examines them in the Five principal Parts of the Catechism, which he explains to them at the same Time. The Catechisms also are present at this Exercise.

## From Seven to Eight,

They learn by Heart the principal Proofs out of the New-Testament.

## From Eight to Ten,

The elder Girls have a Conference about those Matters of Faith, in which they have before been sufficiently instructed and catechized by the Missionary. In this School, they go through one Article every Day. The little ones learn the Catechism, the Method of Salvazion, and the spiritual Hymns. They likewise begin the Abridgment of the Christian Dostrine.

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## From Ten to Twelve,

The elder read the New-Testament, and the History of the Old; The younger go on in their former Lessons.

## In the Afternoon; From One to Two,

They all repeat by Heart their Proofs from the New-Testament.

#### From Two to Four,

The elder learn to use their Needle of a Sempstress; The younger write (chanting the Lessons they have learnt) with their Fingers in Sand.

#### From Four to Six,

The elder, with a Malabarick Pen of Steel, practife writing on Leaves, in Order to get a fair Hand; The younger say their Lessons out of the Books mentioned before, in the same Manner as they do between Eight and Ten.

## From Six to Half an Hour after Seven,

They confer among themselves about divine Matters, asking Questions by Turns, as the Youths do in the first School.

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IV. The Order of Instruction in the Portuguese-School; consisting of Twenty One Scholars of both Sexes, and a Master.

## From Six a Clock till Seven,

LL of this School come to the Catechift's A Chamber, who examines them in Order, out of the Catechism, which he explains. Other Portuguese, and some of the Danish School, come hither likewise.

## From Seven to Eight,

School begins with two Chapters taken out of the New-Testament, which are distinctly At the End of the first, the Master fets forth the feveral Parts contain'd in it, examining the Scholars over and over again, till they are perfect. He does the same by the other Chapter. The Catechist prepares some of the School with Instructions for holy Baptism.

## From Eight to Nine,

The Master examines and instructs them in part of the Catechism, bringing Scripture-Proofs for the same, by Way of Question and Answer. The Catechism is so divided, that one principal Part of it is finished in a Month; and

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Part III. used in the Charity-Schools. 91 and the whole, from Beginning to End, in Half a Year. Of the little ones, some learn to read in the Method of Salvation, and some to spell in the Primmer. The Catechist at this Time calling to him some of this School, prepares them for holy Baptism. They that are disposed for the Lord's-Supper, being likewise present.

#### From Nine to Ten,

The elder learn by Heart some of the Proofs, by which the Doctrines were explained and confirmed the Hour before, to the End that in the Days of their Youth they may lay up incorruptible Treasures. The younger go on in the forementioned Lessons.

#### From Ten to Eleven,

The elder learn to cast Accompts; The younger learn the Scripture-Proofs of the Book called, The Method of Salvation.

## From Eleven to Twelve,

The elder, together with some of the Malabar and Danish Scholars, confer about the Study of Geography, and the Use of the Globe, twice in the Week; at other Times, this Hour is taken up in reading Portuguese Epistles, that are of an elegant Style, or in writing Meditations. The Catechist teaches the little Children in the Method of Salvation.

The elder go to the Malabar-School, there to learn and write that Language. The younger repeat Texts of Scripture to one another; or the Catechift tells them some Historical Passages out of the Old or New-Testament.

#### From Two to Four,

The elder improve their Hand-writing; the younger keep reading their Books, as between Eight and Ten.

#### From Four to Five,

The elder cast Accompts, as between Ten and Eleven; The younger go on in their Lessons of the Hour before.

#### From Five to Six,

The elder go to the Malabar-School, as they did before between One and Two; The younger learn the Summary of Christian Doctrine.

## From Six to Half an Hour after Seven,

The elder have a catechetical Conference among themselves, in which they repeat the Points which they heard from the Catechist in the Morning, in the same Manner as in the first Malabar-School; but the little Children are instructed by the Catechist in Christian Doctrines.

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V. The Method of Instruction in the Danish-School; consisting of Fourteen Scholars of both Sexes, with a Master.

## From Seven a Clock to Eight,

NE of the Scholars having read a Chapter in the New-Testament, the Maker asks every one what he has retained for his own Edification; which, for their better Instruction, he afterwards explains and enlarges upon, applying it to each of them for his spiritual Improvement. If there be any Spare-time left, he himself picks out a Text, and makes an useful Application of it.

## From Eight to Nine,

The elder write Accounts; fuch as are not yet perfect in Reading, learn Lessons in the Bible; fome in the Gospels; some in the Psalms, or the Hymns.

#### From Nine to Ten,

Some get by Heart the Catechism, with the Explication; some the principal Psalms; and others, Texts of Holy Scripture. On Saturdays, at this Hour and the next, they learn the Gospel appointed for the following Day.

#### From Ten to Eleven,

The Master examines all that are in his School, according to the Catechism, with Questions and Answers; and takes Occasion, from the several Questions, to explain and apply the divine Truths in a clear and easie Method. Every Wednesday they are examined in the Method of Salvation. This School being up at Eleven a Clock, the Head-Scholars on Tuesdays and Thursdays stay the following Hour to learn Geography, and the Use of the Globes, with their Equals of the other Schools.

## In the Afternoon; From Two to Four,

In the first Place, a Chapter is read out of the Old Testament; then the Master briesty sums up the Parts and Contents of it. After this, the elder Scholars learn to write. On Tuesdays the Master reads a Letter to them, which they must take in writing from his Mouth, and by that Means are brought to understand their Faults in Orthography. The little ones that do not yet learn to write, continue reading their Books, as between Eight and Nine in the Morning.

#### From Four to Six,

The elder proceed in Arithmetick. On Wednesdays, from Four to Five, they read Danish Letters; in order to acquire an Epistolary Style. Other Children go forward with their Lessons

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Lessons in the Books appointed them. Some accustom themselves to read the New-Testament in Portuguese.

# Concerning these Five Schools, the following Particulars are to be observed.

If HE whole Number of Children is feventy eight, of which fifty fix are lodged in our House. The Two first Schools of Boys, with a Master, in one Chamber; The Girls, with their Mistress, in another; In a Third, the Girls of the Portuguese-School, with the Sempstress; In a Fourth, the Boys of the Portuguese-School, with the Catechist.

2. At Break of Day, all the Children, in their respective Chambers, devoutly kneeling, say the Morning-Prayer; besides this, Two of them conceive a Prayer in Words of their own; all concluding with a short Hymn. The same

is done when they go to Bed.

3. At Noon, between Twelve and One a Clock, and in the Evening at Eight, they go to Meals, at Three feveral Tables. Whilst they sit at Meat, the Word of God is read with due Reverence. Sometimes, in their Order, they repeat Texts of Scripture, of which they tell likewise both the Doctrine and the Use. In the Morning, at Eight a Clock, they all take a short Breakfast.

4. The eldest Five of the Malabar, and Two of the Portuguese-School, every Wednesday exercise themselves in the Word of Truth, by writing a Meditation; the former on Leaves, the others on Paper. The Missionaries propose a Theological Subject, shewing at the same Time how it is to be explained, and how improved to their Edification. Then every Scholar reads his written Meditation to the Missionary, who tells how this or that Thing may be corrected, or might have been done better in the Explication, or Application, or in the Style. In this manner these Children are, through the divine Grace, and by a careful Instruction, fitted, if it shall so please God, for the future Service of the Church of India.

5. On Sundays they repeat, every one in their Order at Home, the Doctrines which they heard preach'd at Church: The rest of the Time they read fuch Books as are useful for

their Improvement and Edification.

6. All the Children of the Three Malabar-Schools go on Mondays to a certain Village, to be publickly catechized by a Missionary; and in the Presence of the Gentiles there gathered, to give Testimony to the Gospel of the Grace of God. When Catechism is done, they rife and pass into a Garden, where they wash their Bodies according to Custom. After this, they have Time given them ercise themselves. Being come Home at Evening, they, from Six to Half an Hour after Seven, practife finging to Malabarick Musick, but have always some Christian Subject for their Songs. Likewise every Sunday, about

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Five a Clock, one of the Missionaries goes at the Head of those Three Schools, to some publick and open Place of this City, where he catechizes them in Christian Doctrines before the Pagans. The Boys of the Portuguese-School, with their Master, go twice a Weck, in the Asternoon, to the Garden, where they wash and exercise their Bodies. The Girls of that School at the same time wash at Home.

7. Whenever there is a Sermon, or Catechizing at Church, or at Home, or in the Streets of the Gentiles, the Children of all the Schools that can read, have always that Book in their Hands which is explained, and mark diligently how the Missionary opens and applies the divine Truths: To the End that, by this Means, they may be rightly grounded in the holy Doctrines. All Catechizings and Lessons in the Schools, begin and end with a Hymn and Prayer, considering that Blessings, whether Spiritual or Temporal, are then only to be obtained, when sought after by the earnest Desires of a faithful Heart.

8. Every Friday, from Four a Clock till Five, they are divided into three Companies, and are taken up in Supplications and Prayers. The Scholars of the first Malabar-School, with the Men of that Church, and a Missionary at their Head: The Girls of the third Malabar-School, with the Women, led by another Missionary; and the elder Boys of the Portuguese-School, with other Members of that Church, following the Catechist: All being upon their Knees, first the Missionary, then the rest,

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conceive a Prayer, which is fuited to the State of their Souls, the Necessity of our Church, and the Miseries of the Gentiles and Unbelievers, among whom we here converse, that those wretched Souls may be guided into the bleffed Way of Truth: Not forgetting devoutly to supplicate the God of Mercy, that it may please him to remove all Stones of Stumbling, and Rocks of Offence, to destroy the Devil's Kingdom of Darkness of those misguided Souls, and to enlarge his holy Kingdom here, and throughout the World. In a more especial Manner they commemorate their Benefactors, both in the Indies and in Christendom, humbly praying, that God would be pleased, of his gracious Goodness, to pour abundantly into their Hearts his heavenly and incorruptible Riches in Jesus Christ, and excite them more and more, for the future, to the doing of Good, that, through their Works of Beneficence and Charity, more may be brought up in the bleffed Knowledge of Salvation, which is in Jesus Christ our Saviour.

9. The same Friday-Evening, from Six till Seven, there is a Meeting of the Missionaries, their Assistant, the School-Masters, the Catechist, and the Steward; where an Account is given of all that has been done the Week before, and what has been taught in the Schools: Whether the Children have been diligent; who have been 0bedient, and who not; or if there hath been any Failure in other Respects? The Missionaries fay what they think useful for Edification, in all these Matters, exhorting those present to be

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faithful in the Discharge of their Duties, and in

giving good Examples to the Children.

have all the Five Schools under Examination, calling the Scholars of both Sexes before us; diligently trying every one of them apart, to fee how far they have improved for the past Month; and giving them a fatherly Admonition, to increase more and more in Holiness and Wisdom in the Sight of God and Men. At the End of this Examination, one of the Scholars that wrote the Meditations beforementioned, stands up, and, in Presence of the rest, repeats by heart one of those Discourses or Meditations.

This is the Method of Instruction wied in our Schools, which we have here briefly described with that Truth which becomes us. Any one that is present in this City, if he will come into the Schools, may, upon the Place, compare this Relation with the Order there observed, and he will, upon the strictest Inquiry, find it to be true in every Particular. For we give free Leave to all People, whether Christians, Gentiles, or Mahometans, to become Witnesses of all that passes a-

mongst us.

By the marvellous Providence of God, Fifty fix of theseChildren are maintained gratis with Meat, Drink, and Cloathing; viz. Thirty nine of the Malabar Schools, and Seventeen of the Portuguese. The same is to be said of those that serve them, who, reckoning the School-Masters, amount to seventeen Persons in Number, besides those who do all forts of Work. Once a Month we commonly pay all of them their Wages, according to their respective Employments.

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To defray these and other necessary Charges, we possess no certain Fund that will supply the Expences of one Day. But whatever it be that we expend, we receive it from the Hand of God, and his gracious Bounty, with Prayer and Thanksgiving. For it is his Power and Goodness alone, which, without our Forecast and Knowledge, fo disposes the Hearts of our Benefactors here in the Indies, (but chiefly in Europe,) that there are those among many Nations who take Delight in the Work of the Lord, and rejoice to offer up their temporal Goods, which they fend beyond the Seas, where they may be useful towards propagating the Gospel, and the Maintenance of these Schools establish'd among the Gentiles. And although, many times, we have not known where to find, in this heathen Wilderness, our necessary Sustenance for the next Day, or the nextWeek, God, who is all-fufficient, according to his gracious Providence over us, and over these little ones, hath so plentifully supplied our Wants to this Day, that in all our Necessities his Fatherly Affistance, Grace, Beneficence, and Consolation, have abounded towards us, and so confirmed our Faith and Confidence in Him, that we firmly believe this Work, among the Gentiles, to be His Work, begun, and carried on through all Temptations by his powerful Hand, and that he will continne to direct and advance it both at present, and in time to come. Wherefore we, the unworthy Servants of the Lord, are not dismay'd, but being strengthen'd with Power by his holy Spirit, in the inward Man, continue to carry on the Work of the Lord with Confidence, and without ceasing; as knowing that our Labour will not be

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# Part III. used in the Charity-Schools. 101

in vain in the Lord, who always can do much more abundantly for us, than we can either ask or think.

To make it further known, that our daily Labour is not in vain, nor the Expences thrown away, which we are so readily supply'd with, through the Will of God, by charitable Benefactors; but that they may hereafter bring a great Blessing upon these Eastern Countries; we shall add, to what has been above written, something concerning the End or Design of these Charity-Schools: which is briefly comprehended in these Three Points:

1. The laying a Foundation of true Christiabity in tender Souls.

2. The Preparation of Disciples for the fu-

ture Service of Christ's Church.

3. The bringing in the Use of Books among Christians in the East-Indies.

Concerning the first Design, which is to lay the Foundation of true Christianity in tender Souls: We find, by daily Experience, that such as are in Years are not so well disposed, or able to apprehend the Christian Doctrines, and to attain to the Knowledge of spiritual Things, as younger Minds are: Besides, those that are grown up, being forced to work hard to get a poor Livelihood, cannot spare time for frequent Instruction: Wherefore it is our earnest Care, that our Scholars, of either Sex, should, in the time of their Childhood and Youth, be fed, as it were, and nourished with Christian Doctrines, so as that they may

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not attain to a bare historical Knowledge, or even an outward Practice of many Christian Truths, thereby to become like tinkling Cymbals; but that their Minds, by means of what they learn, may be fanctified, regenerated, and renew'd, feeling within themselves the good and lively Word of God, and knowing by their own Experience, that true Christianity, and the Kingdom of God in the Soul, doth not confift in Words, but in a divine Power, and a real Taste of God's Goodness in the Heart: Consequently that the holy Doctrine of Jesus Christ, when learnt with fuch divine Efficacy, must necessarily be accompanied with a pious Life, and a holy Conversation.

This is the first and principal Point, which, by the divine Affistance, we are perpetually labouring to inculcate on our Children in the Schools, by continual Precepts, Admonitions,

Touching the fecond End, which is a worthy Preparation of Disciples for the future Service of the Church, and the Schools in India: Every Day's Experience gives us to understand, that, in order to have good and sufficient Masters, Catechists, Writers, and such others as may be useful on several Occasions, it is necessary they should be bred up in good Schools; and that not only on account of their being well rooted and grounded in all good Learning and Piety, but of their being skilful in fuch Methods of teaching as may be most for the Advantage of others. For the Missionaries cannot do all themselves that is needful to be done in the Church and Schools,

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and therefore such Catechists and Masters as have been trained up in Schools, from their Youth, to a mature Age, and fitted for such Employments, will be a mighty Help to them in their Ministry. And this Hope, which we conceive of our Scholars, will not, we are fure, be in vain; fince God gives the Increase to fuch an Education, for his own Glory, and the future happy Enlargement of Christ's Church in

the East.

As to the Third and last Design, which is, the bringing in a right Use of Books among Christians in the Indies; We know it, for a Truth, that the Want and Disuse of Books is that which chiefly hinders true Christianity, and fuch a holy Conversation as becomes the Gospel, from being introduced and propagated among Christians and Gentiles. greatly the Distribution of religious Books tends to the Advancement of true Piety in Europe, is well known to those Persons, who have made it their Business to promote Religion and Virtue.

Now this want of Books in the Indies proceeds, in Truth, from the Want of well-order'd Schools, for the good Education of Children. Who can doubt but that the Corruption of the Portuguese-Language, in the East-Indies, proceeds, in a great Measure, from this Want of good Schools, and the Scarcity of Books? We fay nothing of the Gentiles, and their Neglect of so necessary a thing; but only speak of those who call themselves Christians, and profess to be Converts from Heathenism, who, by reason

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of their great Neglect of this Matter, know very little of the Christian Religion, either they, or their Children; and for the most part, cannot so much as write or read.

The Care of procuring good Schools belongs, in a special Manner, to the Missionaries, and the Padres, who are set over the Flock in India. But it is no small Grief to us when we consider, that there are such in the Indies, as seek their own things, and not the things of Jesus Christ.

Wherefore we earnestly beseech them, in the Name of the Lord, that they will, for the future, lay this Matter more to Heart, and shew a more tenderConcern for the Institution of goodSchools, and a Religious Education of Youth; this being the only way to raise a holy Church in India, that shall be well-pleasing unto God, in his Son. For our felves, though unworthy, we are very careful, that fuch as are under our Discipline, be they of either Sex, whilst they are instructed in Matters, the most necessary to be learnt, shall, at the same time, be taught to read and write well; this being a Means to promote the Design and Use of Books in the Indies. For in case those who shall hereafter become Christians, shall be able to fearch for the divine Truths in Books; there is no doubt, but fuch a Search, accompanied with the Operation of the holy Spirit, will mightily conduce to the attaining the true Knowledge of Jesus Christ, and his heavenly Doctrine, and to a pious Life, and holy Converfation of Christians among the Gentiles.

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The SOCIETY (at LONDON) for Promoting Christian Knowledge, considering how necessary the Distribution of Books is to the Propagation of the Christian Faith, have fent us, last Year (from England) a Printing-Press, with a Font of Portuguese Letters, with which we have already printed four Books, for the Benefit of Christians in these Parts. And this Year we expect to receive, if it so please God, a Set of Malabarick-Types, by the Ships that shall come from Europe, that we may likewise publish the Word of Salvation among the Malabarians, in their own Damulian Language. and introduce the defirable Use of Books, for their temporal and spiritual Advantage.

We may remember on this Occasion, how much the Art of Printing contributed to the Manifestation of divine Truths, and the spreading of Books for that End, at the Time of the happy Reformation, which we read of in Hiftory, with Thankfgiving to Almighty God. Grant, O living God, that the Christians here in India, and the Multitude of Gentiles, may, with Hearts full of Gratitude, become sensible of this great Benefit, and receive with Joy that Word of Life which is, and shall be laid before them, printed in their own Languages; that the lively and spiritual Knowledge of our Saviour Jesus Christ may enlighten their Souls, in order to their unspeak-

able and endless Happiness.

That it may be known likewise how we have here, on all Occasions, employ'd our Care and Time, in order to bring in the Use

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of Books, we shall now give an Account of such Books as have been written by us in both Languages these Six Years last past.

In the Malabarick Language, we have written and translated the following Books:

HE New-Testament.

2. A System of Divinity.
3. A Compendium of Divinity.

4. The History of the Old-Testament.

5. The Gospels and Epistles appointed for Sundays and Holidays.

6. Luther's Catechism.

7. Christian Morals.

8. Six and Twenty Sermons upon the Articles of Faith.

9. Eleven Sermons upon divers Subjects.

10. Fourteen Sermons upon Points of Divinity.

11. The History of Christ.

12. The Method [or Way] of Salvation.

13. A Description of the four principal Religions in the World.

14. Ecclesiastical History, in Questions and An-

15. A Circular Letter to the Malabarians.

16. Several Letters to the Malabarians.

17. Letters out of Europe to the Christians of our Church.

18. A Letter from Madras to the Members of our Church.

19. The Rites of the Danish Church.

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20. The Book of Hymns, fet to European Tunes.

21. The fame fet to Malabarick Mulick.

22. Christian Prayers.

13. Short Questions concerning the whole Christian Dostrine.

24. The Catechism.

25. A Distionary Written on Paper.

26. A Dictionary on Leaves; in which, under every primitive Word, the Derivatives are written.

27. A Poetical Dictionary.

28. A Book of Malabar-Arithmetick.

29. A Spelling - Book.

30. An A, B, C, with the Variations.

31. Christian Rules of Faith.

32. A Malabarick-Grammar.

Besides these, we have Fourteen Books written by Romish Missionaries: An Hundred fifty fix Books of Malabarick Theology, Phylick, and Philosophy: Twelve concerning the Mahometan Religion.

In the Portuguese-Language, we have the fol-lowing Books, Ten of which have been written and copied by our felves, and Eleven fent us by Friends:

1. A N A, B, C.
2. A The Method of Salvation.

3. A Summary of Christian Doctrines, set forth

in Questions and Answers.

4. An Explication of the Christian Doctrines, according to the Order of the Catechifm. These Four have been printed here.

5. An

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5. An Abridgment of Divinity, written.

6. A Prayer-Book, Written.

7. A Book of Hymns, written.

8. Ecclesiastical Rites, according to the Use of the Church of Denmark, written.

9. A Dictionary in Quarto, written.

10. A Portugueze-Grammar, written.

11. The New-Testament, in 8vo.

12. The New-Testament, in 4to.

13. The Book of Common-Frayer, according to the Use of the Church of England, together with the Psalms of David.

14. The Catechism, and Liturgy of the reformed

Christian Churches.

15. A Breviary of the Christian Religion by way of Dialogue.

16. A short Examen of the principal Points of

Christian Religion.

17. Ars Grammatica pro Lingua Lusitanica addiscenda. Latino Idiomate.

18. A Rustick and Pastoral Dialogue between the Curate of a Village, and a Keeper of Sheep.

19. The first Part of the History of the Dominican Order, in the Kingdom and Conquests of Portugal.

20. A Compendium and Summary for Confessors, extracted from the Manual; by a Friar

minor.

21. The Spiritual and posthumous Works of F. Antonio das Chagas.

22. A Dictionary, written in Folio.

So that there are at present Two hundred thirty seven Books in our Malabarick and Fortuguese Library.

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Reverend Sir,

Thus much we have thought fit to write at this Time, in order to acquaint you with the Method of Instruction used in our Charity-Schools. We beg the Continuance of your Prayers, of your good Counsels, and of your Affection to us, and to the Work of propagating the Gospel of Christ among the Gentiles. In our Prayers, we supplicate the Father of Heaven, that he will strengthen you with his Power, by the Instuence of his holy Spirit, and assist you in all your Ministerial Functions, for the Good of Christ's Church, to the Glory of his holy Name, and Advancement of the Eternal Kingdom of our Saviour!

Reverend Sir,

Your most obliged,

and affectionate Servants,

Tranquebar, in the East-Indies, on the Coast of Coromandel, April 7.1713:

> Bartholomew Ziegenbalgh. John Ernest Grundler.

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#### LETTER XIV.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Impression of the New-Testament in the Damulian Tongue is begun. Some other Treatises are printed in that Language. The Number of the Children, and of those that have been baptized. The Missionaries are reduced to great Straits.

Hough we fent an Account of the Progress of our Mission three Months ago, (of which you will find here another Copy inclosed) yet we judged it proper to lay hold of this Opportunity, and to add a few Things to our former:

Having finish'd the Impression of the two Malabarian Treatises, we immediately put to the Press the New-Testament in the same Language, and have wrought it off to the Fourteenth Chapter of St. Matthew. We have enclosed Copies of both Treatises. That in Octavo is entituled: The Abomination of Paganism, and the Way for Pagans to be sav'd. The other, contains The chief Points of the Catechism, and the Method of Salvation, for the Use of Catechumens and Children in the Schools. The

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last in 4to. contains the first fourteen Chapters of the Gospel of St. Matthew. By reason we were not provided with a sufficient Number of Letters in the Malabarian Tongue, we could cast off but very few Copies. This Defect however has, for these three Months past, been wholly supplied by our Founder. two first Treatises, just mentioned, we have introduced into some of the Malabarian Schools: Others of them we have dispers'd among the Heathen, as Occasion offer'd, and sent them to divers Places upon the Coast of Coromandel. Sometimes the Heathen have ask'd for them themselves. We are confident, they will reap no small Advantage from these Pieces, whenever they come to be better known in India.

We continue, with all possible Care, the Translation of the Old-Testament, into both the Malabarian and Portuguese Languages; and, by the divine Assistance, we have finish'd the Translation of the first Book of Moses, in both

the faid Languages.

May God Almighty prosper our Labours by his heavenly Blessing, and grant that his holy Word, like an incorruptible Seed, may be scattered among these Nations, to preserve them

from eternal Destruction !

We had also begun to print the Book of Genesis in the Portuguese Tongue; (as you will see by the Proofs here enclosed:) but finding that this Impression was like to prove an Obstruction to the Design of printing Damulian Books, we have laid it aside at present, till a more convenient Opportunity offers.

### 112 Of the Number of Children. Let. XIV.

The Children of our Schools were increased to the Number of Ninety two: But some of them being taken off by Death, they have exchang'd this Life for a better; fo that the Number of Children of both Sexes amounts at prefent to Eighty five. We hope they grow daily in Grace, and that many at least will prove as Salt among their Brethren in India. They learn the facred Truths of Scripture, not as a meer Historical Knowledge, void of spiritual Life and Affection; but as a Doctrine, which (as the Apostle requireth) is according to Godliness, and which must needs be attended with an experimental Knowledge in Faith and Practice. This we speak chiefly with Respect to many of our Malabarian Scholars, who outstrip the Portuguese and Danes, not only in Knowledge and Probity, but also in Prayer, and in Meditating on the divine Word.

In the three last Months, we have receiv'd Nine Members by Baptism into the Bosom of the Church; whom (as far as their advanced Years, and in some a decrepit Age, will permit) we endeavour to bring up more and more in the true Spirit of Christianity, that so the Image of Satan may be destroyed in the Hearts of the Pagans, and the Image of God be renewed in its Stead.

We have herewith fent you a short System of Divinity, summ'd up in Thirty four Heads or Articles. It is written on Leaves in the Malabarian Manner, and we hope you will allow it a Place in your Library. We designed to add also a Malabarian New-Testament, (having heard that the Copy we see. you two Years

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PartIII. Of the Straits of the Missionaries. 113

ago miscarried) but we have not one Copy

ready at present.

As to our temporal Concerns, our Straits are now more pressing than they have ever been before; and if God does not become a present Help in this Want, the Help of Man seems very remote as yet, since no Danish Ship is arrived, by which we might expect some Relief. May the Almighty support and comfort us with his Favour, especially when our Enemies, by Reason of those Difficulties, do boast, that this Work will come to nothing at last, and, as much as in them lies, endeavour to stop the Stream of other Peoples Beneficence.

We befeech you therefore, most worthy Patrons, with all possible Earnestness, that that helping Hand which you have hitherto so piously lent to this Work, may be also continued hereafter for our Support and Encouragement, in so weighty an Undertaking: Particularly, (since it is your Endeavour, as well as ours) that the Knowledge of JESUS CHRIST may be planted in the uncultivated Hearts of the Heathen.

May God Almighty preferve you by his divine Providence, that you may long continue to promote the faving Truth that is in JESUS!

We are,
Very Reverend and Honourable,
Your most humble, and most
obedient Servants,

Tranquebar, in the East-Indies, on the Coast of Coromandel, January 3, 1714.

Bar. Ziegenbalgh. J. E. Grundler. LET-

#### LETTER XV.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Missionaries express their Gratitude for the Society's Present. Of the Precept against Idolatry. Party-Names to be avoided in India. The Gospels and Acts printed in the Damulian Tongue. Of a Paper-Mill, Types, and a Portuguese Bible. The Missionaries hold Conferences, and an Epistolary Correspondence with the Heathen. A Design to enlarge their Church. Seminary in India.

THOSE Things which you judg'd necessary to write to us about the 24th of December 1713, did safely come to our Hands upon the Coast of Coromandel, the 8th of August 1714. where we received, with the profoundest Respect, the Councils and paternal Instructions you have been pleased to give us.

The usual Present of Books, together with the Sum of 701. English Money, collected by you for the Benefit of this Mission, and transmitted for our Assistance here, we receive with the highest Gratitude; humbly beseeching the most gracious God to reward the Bounty of

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As to what concerns in particular, most worthy Gentlemen, the Intimation about the Commandment against Idolatry, we have placed it in our Catechism. Page 16. But in such a Manner, as to serve for a fuller Explanation of the first Commandment in the Decalogue. Besides this, we inculcate this Precept against Idolatry with all possible Diligence, and render as contemptible as we can, the Idolatry and Polytheism of the Pagans.

Upon the whole: We are entirely of your Opinion, as to the distinct Expression of this Commandment among the Ten Words, and we have taken Care accordingly to fee it added to the new Edition of the Book, entituled: Summario das Doutrinas Christianas por uso dos Catechumenos; as you will find in the Copies sent over to England: Tho' we still retain our first Division of the Ten Words; the Division being

not of divine, but of humane Authority.

As to what relates to Party-Names, or Distinctions, the divine Wisdom, which is without Partiality, has taught us to abhor them. Our Scholars know not fo much as the bare Name of Luther or Calvin: But as for the Name of Popery and Papist, it is every where known in India, by reason of the vast Number of Papists who wander about in this Country; being abandoned both to the groffest Darkness and Ignorance, and to the most scandalous Vices and Practices.

When we ask our Scholars, what Religion they are of? They answer, we are Tschettiameda-

116 Of the New-Testament Let. XV.

karer; i. e. Christians bound to observe the truly divine Law; the Word LAW being taken in that comprehensive Sense, whereby it contains in it both the Law and the Gospel. After all, we assure you that we allow of no Party-Names to be used, either in the Malabarick or Portuguese Pulpit: And we design to be equally cautious in the Books which we

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shall happen to print.

As it is no small Grief unto us, that we are destitute in the Pagan World of such Persons, as in hard and difficult Cases might supply us with good and wholesome Advice; so we shall the more gratefully accept those sound Instructions you shall be pleased to impart to us, for the better Discharge of our Trust: The blessed Effect whereof is like to be, that the Church planted in India will, as it were, from the first shooting of the Blade, become truly Christian; and, by the divine Grace, be happily preserved from such Spots and Desilements, as are apt to intrude into the best Constitution.

We congratulate you, most worthy Gentlemen, on Account of the Translation of the New-Testament into the Damulian Tongue, designed for the Use of the Heathen World. We have finished at last the Impression of the sour Evangelists, and of the Asts of the Apostles, and some Copies are herewith sent to England: One whereof we present, with a filial Respect, to the most Reverend President of the Society, Dr. Thomas Tenison, Arch-bishop of Canterbury; another to the University of (p) Cambridge; and the rest to your selves, and other Benefactors to the Mission.

<sup>(</sup>p) Note. A considerable Benefaction had been fent "the Missionaries from Cambridge.

### Part III. in the Damulian Tongue. 117

The Scarcity of Paper has hindred us from pursuing the Impression to the End of the Epiftles: For of the feventy five Ream of the largest Paper you were pleased to fend us last Year, only fix remain; but of the leffer Size, which made up your first Present of Paper, we have thirty Ream left in our Store. For the fetting up a Paper-Manufacture here, though we do not think it altogether impracticable, yet our perpetual want of Money has not permitted us hitherto to attempt any fuch thing. The Malabar-Types which were fent from Germany, proved fo very large, that they confumed Abundance of Paper: To remove this Inconveniency, our Letter-Founder has, about two Months fince, cast another Type of a smaller Size, wherewith we defign to print the remaining Part

of the New-Testament.

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We have also translated the two first Books of the Pentateuch into the Malabar Language. However our continual Labours to this Day, have not suffered us to make any farther Progress in so useful a Work: We design to return to fo facred an Undertaking with all convenient Speed, in order to fee it at last happily finished, under the gracious Influence of the Lord. We have also in our Possession almost all the Old-Testament in a Portuguese Manuscript. Some of the Books we procured from the Dutch Cities of Nagapatnam and Palleacatta; others we obtain'd from the Reverend Mr. Lewis at Madras, before his Departure thence; so that only the Books of Ezra, Nehemiah, Efther, and the Canticles, with the Apocrypha, are wanting. by Reason of the various Aberrations from the

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118 Of the New-Testament, &c. Let. XV.

Original Text, and the Negligence of the Transcriber, the Whole needs to be revised: And herein we have proceeded fo far as the two first Books of the Pentateuch. The Translator of these Manuscripts has so closely followed the Spanish Version, that he has used that Interpretation almost Word for Word, and very often retain'd the Spanish Phraseology it self. We wish with all our Hearts, that a Beginning may be made in Publishing this Work: But the Printing of the Old and New-Testament in the Damulian Tongue, will take up a considerable Time, as this Year's Experience has abundantly taught us. Last Year we gave you an Account of the Number of the Christians in our Malabarick and Portuguese Churches. God Almighty has added to them Twenty eight Persons more, that have been catechized this Year; though the Opposition we have hitherto met with, has very much hindered the Increase both of our Churches and Schools. The mighty Hand of the Lord, we hope, will at length remove those Obstacles, together with our Grief which is caused thereby.

We have transmitted Eighteen Letters to Europe, filled with the Substance of such Conferences as we have held with the Heathen this Year. To these is added a Collection of Forty six Letters, wrote to us by the Heathen themselves, and which we thought worth our while to translate into High-Dutch.

Our Congregation of Malabarians will very foon require a more spacious Edifice for their publick Devotions, and we propose to build it upon so large a Foundation, both for Length

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Part III. Of a Seminary of Missionaries. 119

and Breadth, as may be sufficient to receive all our suture Assemblies. This Assair, most worthy Gentlemen, we beg leave to recommend to your satherly Care and Assection, that as you have been pleased hitherto readily to assord us your Help and Assistance in the Propagation of the Gospel, and the Conversion of the Heathen to the Christian Faith; so you would farther enable us to accomplish the Raising of so useful an Edifice.

We have fent to the Reverend Mr. Boehm an Account of our Receipts and Disbursements for the last Year; the Continuation whereof shall be laid before you, that you may also know our Expence for this Year, of which the Sum at present amounts to two Thousand seven Hun-

dred and feventy Dollars.

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Our Thoughts concerning a SEMINARY for Missionaries, to be made up of Students sent from Europe, and of Indians educated in our Schools, are every Day growing to a greater Maturity. We hope that such young Men, after they have been duly prepared in the Knowledge of Languages, and sitted for the Design, the Churches of Christ planted in the East-Indies may reap from thence a considerable Benefit for their daily Increase.

Mr. Jennings, who has been a singular Help to us, went this Month from Madras to his Government at Vizagapatnam. In the mean time we hope that the Kindness of the Reverend Mr. Stevenson, will supply the Place of that Gentleman; he having generously express'd himfelf to this purpose in one of his last Letters: "Mr. Jennings being absent, I promise to assist

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### 120 Of a Seminary of Missionaries. Let. XV.

you in your Affairs, and to do what I can to ferve you: You may rely upon me for my

" good Offices; I will not fail your Expectati-

" on. "

After all, we do with a filial Reverence recommend to your Care whatever may serve to advance the Propagation of the Gospel of Christ in the Eastern Parts of the World; that by your Help and Support, your Councils and Prayers, the Hearts of the Unbelievers, destitute of heavenly Life and Spirit, be made the Temples of the Lord, and become holy and living Sacrifices, well pleasing to God! We are,

Honoured and Reverend Sirs,

Your most humbly

Devoted Servants,

Tranquebar in the East-Indies, Sept. 27. 1714.

> Bartholomew Ziegenbalgh. John Ernest Grundler.

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#### LETTER XVI.

# To Mr. Henry Newman.

Mr. Stevenson begins a Correspondence with the Missionaries at Tranquebar. Of a Charity-School to be erected at Madras, for the Benefit of Protestant Children. A Malabarian School.

BY the Frederick, I fent an Answer to your's of the 22d of December last; and by the Joseph, I answer'd your other Letter, dated December 31. relating to the Reverend Mr. Derham's Observations, &c.

Mr. Jennings being now gone to reside at Vizagapatnam, I have begun a Correspondence with Mr. Ziegenbalgh and Mr. Grundler, whom I shall always serve to the utmost of my Power. They fent me a Bundle of Papers for you, which I put up in a Box of the Reverend Mr. Lewis's, and directed to Mr. Charles Dubois, Treasurer to the East-India Company; who will forward the Parcel to you, as foon as the Aurengzebe arrives.

The Books you fent by that Ship will not be so useful here, as the Society expects: However, I wish you had sent a List of such as are bound, because, I suppose, they are designed to make a Part of the Lending Library, you wrote of to Mr. Lewis. When the Honourable Society shall come to some fixed Resolutions about 122 Of a Charity-School Let.XVI.

about it, I shall be glad to know them, that I

may comply with their Orders.

Sir, I know not what Kind of Charity-School Mr. Lewis propos'd to erect here; you intimated, that 'tis to be such as the Missionaries founded at Tranquebar: But I must freely own, I have little Hopes of seeing such Proposals made effectual, though nothing shall be wanting on my Part to encourage so useful an Un-

dertaking.

In the mean Time, Sir, I am using my best Endeavours to get a Charity-School erected after the Model of those in England, for the Education of poor Protestant Children, who are maintained out of our Churches Stock, but being boarded with ignorant, mean People, live in a straggling Manner, and are far from reaping the lasting Advantages of a regular Education. It is fuch a School as this, I believe, Sir, that the Reverend Mr. Lewis had in View: Because he could not but be sensible how much it is wanted, and it is what we ought in the first Place to procure: For though we are oblig'd to do good to all Men as we have Opportunity, we ought more especially to provide all Things that are necessary both for the Souls and Bodies of those, who are already of the Houshold of Faith.

However, Sir, such a Charity-School as this, cannot in the least hinder the founding of another for Proselytes, that may be gain'd over to our holy Religion: For if the Fund we shall establish for the Education of Europeans, does more than answer the Design of it, as it probably will; (there being seldom above Twenty

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Part III. at Fort St. George. 123

poor Children in this Place) the Superplus could not be better bestow'd, than on the Maintenance of such, as shall hereafter be con-

verted to the Christian Faith.

Pray, Sir, let me know the honourable Society's Thoughts on this Subject; and if I can any Way affift them in promoting their pious Designs, I shall do it with the greatest Readiness and Satisfaction.

SIR,

I am

Your most obedient Servant,

Fort St. George, October the 7th, 1714.

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William Stevenson.

Note. Mr. Stevenson succeeded Mr. Lewis as Chaplain at Fort St. George.

### LETTER XVII.

To the Reverend Mr. Boehm in London; Member of the Society for Promoting Christian Knowledge.

[Translated from the High-Dutch.]

Of a College to be set up in Denmark for the Benefit of the Mission. The Mission is recommended to the Society for Promoting Christian Knowledge in England.

I Can now tell you, to your Satisfaction, That the King of Denmark hath actually begun to fer up a College of Missionaries, for facilitating and enlarging the Work of the Mission in the East-Indies.

We are much obliged to you for having recommended this Design to the Honourable Society in England, who have given hitherto so good a Countenance to the Undertaking: Of which, both His Majesty, and many Wellwishers to the Design, have received a satisfactory Account, partly from the Preface present to the Sixth Continuation of the Malabar Narrative, printed in High-Dutch; and partly from the verbal Relation of Mr. Plutscho.

As we shall be very ready to impart to you whatever Measures shall be taken here for furthering this Work; so we carnestly intreat you, to recommend it farther to the continued Favour of the Honourable Society, and to communicate to us, at Times, whatever in England

England is thought proper for fetting Things on a better Foundation.

We shall perhaps make bold hereafter to apply our selves to the Society, in Hopes that by such an Epistolary Correspondence, this small Beginning of Converting the Heathen may in Time receive farther Encouragement, and be carried to a higher Persection.

I am, &c.

Copenhagen, December the 22d. 1714.

Chr. Wendt, Secretary to the College at Copenhagen, for Promoting the Mission to the East-Indies.

# 126They gratefully acknowledge Let. XVIII.

### LETTER XVIII.

From the College or Society at Copenbagen, for Propagating the Gospel in the East-Indies, to the Society at London for Promoting Christian Knowledge.

### [Translated from the Latin.]

They gratefully acknowledge the Endeavours used in England with Respect to the Mission, and desire to settle a Correspondence with the Society for Promoting Christian Knowledge.

#### Honourable and Reverend Gentlemen,

THE British Nation has been ever famous for the many and signal Expressions of their Care for the Propagating of Christianity.

And your Society in particular at London, has in a short Space of Time given as many Proofs of their Zeal in this Matter, as many Ages before can scarce parallel. Your constant Application to the Service of Foreigners, shews that you seek not your own Advantage, but that of others; and that it is not the Honour of the Nation, but the Glory of GOD, which you pursue.

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### Part III. the Endeavours used in Eng. 127

We forbear, most Worthy Sirs, to relate in Writing, what our Mr. Plutscho has frequently made honourable Mention of, concerning your good Inclinations towards the Indians, under the Danish Government at Tranquebar.

The fingle Instance of your having presented a Printing-Press, with a Font of Portuguese Types, to the Malabarians, will make the Remembrance of your Concern for them, as lasting as the Books themselves published

from thence.

His Danish Majesty has received a singular Satisfaction from this, which He has been graciously pleased to declare, both in Publick and Private: And all good Men, who have a Regard to the Salvation of Mankind, thought they had a seasonable Opportunity given them, of adoring with Him the signal Providence of

our gracious God.

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We are obliged in Duty to testifie to you this great Goodness of our August Sovereign, and this Joy of all good Men. His Majesty has been pleased to erect a particular College, to which He has committed the whole Care of Establishing and Carrying on the Mission already set on Foot among the Indians: And we, whose Names are underwritten, being appointed Members of this College, cannot forget that it is the first Part of our Office, to publish this Royal Institution to the World, and most earnestly to invite all, who have a hearty Concern for the Salvation of the Heathen, to join with us in Promoting the same.

# 128 They gratefully acknowledge Let. XVIII

This hath been done by two Pamphlets lately published, in the Danish and German Languages. The last of which we have fent to the Reverend Mr. Boehm, a Person very zealous for the Conversion of Unbelievers, that a Translation thereof may be offered to your Society for their Perusal.

And that which we publish'd to every Body, we were particularly induced to impart to you, Gentlemen, both by the Nearness of our Defign, and by that fingular Affection we have

observed in you to the Danish Mission.

You your felves did freely undertake this Business; you freely carried it on, and we question not, but you will with the same Freedom proceed in it; being perfuaded, that all Thanks that are due to you, as well as all further Intreaties, will upon that Account be needless. and fuperfluous.

We only add thus much, that whatever Encouragement shall be given to this Design, either by your Assistance or Counsel, shall be thankfully acknowledged, and both with Industry and Circumspection applied to that End.

Of

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That we may therefore with our united Powers profecute this good Work, dedicated to the Honour of Almighty GOD, and the Service of Men, we defire to maintain a Friendly Correspondence with you by Letters, that whatever is transacted on either Side in this Affair, may be to the other mutually communicated. 1.

GOD grant, that all our Confultations may tend to the Glory of his Name, and the Salvation of many. May the same Divine Grace that preserve you in particular, that you may be able

Part III. the Endeavours used in Eng. 129 able to carry on effectually your pious Defigns, and that the Fruits of your Labours may grow continually! We conclude with this Wish, being with the utmost Respect to so many worthy Persons of the English Nation,

Gentlemen,

Your most humble Servants,

Copenhagen, March 7.

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# ABSTRACT

Of the King of Denmark's Instructions to the College, or Incorporated Society, lately by Him established for Propagating the Gospel in the East-Indies: Mentioned in the foregoing Letters, paga 124 and 127.

THAT all the Counfellors, Bishops, Divines, and Gentlemen, named for that Purpose, be Assessor Members of this College or incorporated Society, and that full K

130 Instructions for the College.

Liberty be allowed to every one to express his Mind freely, in such Things as shall fall under their Debate: But if any Difference arise, that then the Votes of the respective Members or Assessor be collected, and the Majority of them be conclusive.

II. That one of our Privy-Council, whom we shall name for this Purpose, be President of the said College, having sull Power to summon the several Members upon any Emergency; and that one of the Members be made Secretary, to take the Minutes of their Proceedings, and to manage the Correspondence with other Perfons.

III. Every Member is to think it his Duty, after hearty Prayers put up for that Purpose, to lay to Heart a Work of so great a Concern, and to employ what Gifts Providence hath bestowed upon him for advancing so Christian a Design, viz. That the Gospel of Christ be preached to the Gentiles, and thereby many Souls be brought over to Jesus Christ; and particularly that the Mission designed by US for that Purpose, be supported, furthered, and said cilitated.

IV. You are to make it your particular Care, to affift the Missionaries already employed in this Work, viz. to afford them useful Instructions, to correct in them what is amis, to encourage them in the Pursuit of the Work, to contrive Ways for their timely Supply, that they may cheerfully prosecute so good a Design,

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Part III. Instructions for the College. 131 and readily attend the Function they are engaged in.

V. You ought ferioully to confider of procuring more Labourers to be fent on the fame Errand, after they have been sufficiently tried, and found duly qualified for that Work, and fit to succeed the Missionaries, if need be, in so weighty a Station.

VI. You ought to confider what Methods may be taken with the Heathen, even after they have embraced the Christian Religion, thereby to promote their Spiritual and Temporal Interest: viz. How they and their Children (besides the Knowledge of the Principles of Christianity,) may be instructed in other useful Arts and Sciences, and how also they may be employ'd, according to their respective Dispositions and Capacities.

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VII. You are to draw up, and to lay before US, certain Instructions for regulating the Conduct of the Governour and Council at Tranquebar, with regard to the Mission. You are also to confer with the Directors of the East-India Company here; in order to have fuch Obstacles timely removed, as have hitherto obstructed the Work.

VIII. You are intrusted by US, with a full and unlimited Power to transact, manage, and determine all fuch Things as relate to the Miffion, independently of any other of our Courts of Justice; provided you do every thing in the Presence

132 Instructions for the College.

Presence of GOD, according to the Dictates of your Consciences, and the Tenor of your Allegiance to US. You are only required to lay a taithful Account of such things before US, as have been dispatch'd, and of such remarkable Occurrences as shall come to your Knowledge.

IX. If you should meet with any unexpected Dissiculty or Obstruction, which you are not able to remove: Or if any new additional Work were to be raised and regulated; you are then to lay it before US, acquainting US at the same Time, with such Methods as you shall think proper on this Head. And WE shall not be wanting on Our Part, to support you with our Assistance and Protection, in such Things as shall tend to the Furtherance of so Christian and Worthy an Undertaking, &c.

FREDERICK R.

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# ACCOUNT

Of the Measures taken in Denmark, for the Conversion of the HEATHEN in the East-Indies, &c. Mentioned before pag. 124, &c.

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IT must be acknowledged by all, who are sensible of the Difference between a State of Sin and Wrath, and a State of Grace, to have been an inestimable Blessing to these Northern Countries, when the Gospel of CHRIST was received by our Fore-Fathers about Nine Hundred Years ago, and Heathenism thereby in a great Measure abolished, and expelled from these Parts of the World.

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And it must be confess'd, that this Blessing was again renewed to us, under the happy Reign of our pious King FREDERICK I. when Christianity, by means of Luther's Reformation, recovered much of its ancient Lustre and Glory.

III.

Praised be GOD, who, of his infinite Mercy, has vouchfasted unto us, to enjoy that Benefit, for the Space of near Two Hundred Years, which many others stand deprived of to this Day!

IV. Praised

#### Measures taken in Denmark 134

Praised be likewise the same most merciful GOD, who, of his abundant Goodness, hath referved this farther Glory to our Nation, that the same Grace which was received by us, (and that not altogether in vain) doth now again go forth from us, and spread it felf in far distant Countries, whereby Protestant Churches may at last fee the Possibility of that, which, by many, was deem'd altogether impracticable.

'Tis now fufficiently known to the World, what pious Care His Majesty of Denmark, FREDERICK the IVth, our most gracious King, has taken ever fince the Year 1705, to have the Gospel of Christ preached unto the Heathen in the East-Indies, and a Church gathered there to the Author of our most holy Religion.

Nor is the Progress that has been made in this Work, fince its first Rise and Beginning, unknown to those who rejoice at the Enlarging of Christ's Kingdom, or indeed to any who do in the least observe what passes in the World; fince the Accounts of its Success have been from time to time communicated to all in Print.

#### VII.

How much pious and publick-spirited Perfons have been pleased with this landable Undertaking of our most gracious King, may easily be gathered from the Love and affectionate Concurrence they have shewn hitherto to the Mission, and from their hearty Endeavours to promote it; fo that it is hoped, there are but few

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Part III. for Converting the Heathen. 135 few that are not highly sensible of the Excellency of so Christian an Enterprize.

VIII.

Of what Importance the Institution of such a Mission is, and how great Advantage may be expected from it, will be best understood by those who have obtained Grace to work out their own Salvation, and are endued with an ardent Desire of Rescuing also their Fellow-Creatures from a State of Darkness and Ignorance.

#### IX.

Nay, should this Mission be attended with no other Essect, than that the Light of the Gospel has, by this Means, been happily put on a Candlestick, and shone for several Years among the Heathen; yet hereby is there abundant Cause administred to glorisie GOD on that behalf.

#### X.

For as there are now among the Heathen, faithful Labourers, who constantly and affectionately Preach Jesus Christ to them in their native Language; so it is evident, that if they do not wilfully reject these Tenders of Grace, they may readily be made Partakers of the Benefits of the Gospel.

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### XI.

But any one that will seriously consider the signal and blessed Success with which GOD hath vouchsafed to crown the servent Zeal, and unwearied Application of our Missionaries, will be easily induced to believe, that He seems to be pleased with this Work, as tending so much to his Glory, and the Salvation of Souls.

K 4 XII. We

# 136 Measures taken in Denmark

XII.

We joyfully remember, upon this Occasion, the most happy Essect of Luther's Reformation; since by this Means we have recovered the free Use of the holy Scriptures, and the Liberty to read them in our own Language, whereby we our selves are enabled to search the sacred Oracles, and to know the Will of GOD revealed in them.

### XIII.

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And fince the Missionaries have not only Translated the whole New-Testament into Malabarick, but are now engaged in the Translation of the Old: It must be acknowledged to be a very great Blessing to the Malabar Heathen, to have the Gospel laid before them in their native Tongue, whereby they have an Opportunity to learn and embrace the Counsel of GOD, and the Offers of his Grace, for their eternal Happiness.

XIV.

Any one who is engaged in the great Work of Converting others, and has thereby experimentally learnt how difficult a Matter it is to gain Souls to Christ, will easily believe it to be not small Success, that GOD has so far blessed the Labours of the Missionaries, as to enable them to gather a Congregation, and to erect a Church, where the Heathen publickly and constantly may hear the Word of GOD in their own Language.

XV.

And whereas the Missionaries have not thought it enough to instruct the grown People only, but have bestowed much Charge and Labour

# Part III. for Converting the Heathen. 137

Labour on the Education of Children; we have good Reason to hope, that in a little Time we may see the blessed Fruits of their having set up, and for some Years maintained, several Portuguese and Alabarick Schools, as Nurseries wherein young and tender Minds might be train'd up and prepar'd for the Service of GOD and their Neighbour.

XVI.

As foon as the Effect of the Portuguese and Malabarick Printing-Press shall appear, by furnishing the Heathen with a sufficient Number of printed Copies of the Word of GOD, and other Treatises concerning the Christian Faith, and the Duties of our holy Religion; we shall have a fresh and signal Occasion to praise the Lord's most holy Name, for this new and singular Instance of his Mercy, and to return our hearty thanks to all those, who have spared neither Pains nor Cost to promote and surther the same.

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### XVII.

Thus has the gracious Providence of GOD, in a short Time, vouchsafed unto this Mission such Success, as gives us a fair Prospect of its further Progress, and a promising Harvest to sollow in due Season, if it shall please Him to continue to the Missionaries, as we hape He will, his divine Support, not suffering them to be frustrated in their Undertaking by any Disasters, or to be discouraged by any Hardships or Obstacles which usually attend Works of this Nature: But all Dissiculties will the sooner be overcome, if the Benefactors in Europe shall continue to exert themselves on their behalf.

XVIII.

## 138 Measures taken in Denmark XVIII.

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His Majesty, our most gracious King, having a very great Affection to this Work, continues not only steadfast in so Christian a Resolution, but becomes more and more zealous to advance it; being fully determined to surnish, on his Part, whatever may be judged necessary to settle the Undertaking on the strongest and most lasting Foundation.

#### XIX.

And fince Experience has convinced his Majesty, that many things are required to support and promote the Work of the Mission, and that great Care and Diligence must be us'd therein; He has resolved to entrust this Work to more Persons than have been hitherto engaged in it, and those of different Ranks and Orders: And for this End, He has constituted a College, (or Incorporated Society) on purpose to propagate the Gospel of Christ, and has been pleas'd to nominate us the Under-written, to be Assessor or Members thereof.

### XX.

His Majesty, in His most gracious Instructions, has intrusted us with every thing relating to the right Management of this important Asfair; and that with so much Ardor and Zeal, that we have reason to tremble at those important Words wherewith He concludes his Royal Instructions:

<sup>&</sup>quot;This is Our most gracious Will, which we expect you will observe with all Deference, and such an Application of Mind, as you will answer the same here and hereaster, before the

Part III. for Converting the Heathen. 139 "the great Judge and Lord of us all. Do ve

"therefore, on your Part, as becomes the

" faithful Servants of GOD, and of your King, that our Ardor and Zeal may not be

" loft, nor your Labour be in vain.

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XXI.

Besides this, His Majesty gave us most graciously to understand, that it would tend very
much to His Satisfaction, if by our Endeavours
and Consultations we could find out Ways and
Means to answer what His Majesty has intended long ago, with regard to one Part of his
European Provinces, viz. his Subjects in Finmark,
who, like Heathens, still continuing in Blindness and Ignorance, stand in need as much as
any Nation of being instructed in the Word of
Salvation.

#### XXII.

In Order therefore to carry on a Work of so great a Concern, in which there cannot well be too many engaged; we thought it prudent not to rely wholly on what the abovementioned Society alone might find advisable for this purpose; but should be very glad if every one that rejoiceth at the common Good, wrought in the Church of Christ, would join with us in so Christian a Work, which would mightily facilitate the whole Undertaking, and bring it to a greater Perfection in Time.

### XXIII.

Accordingly we have communicated our Design to, and have settled a Correspondence with such Persons in Denmark, Norway, Germany, and England, as heartily wish the Conversion

## 140 Measures taken in Denmark

of the Heathen, and have hitherto shewed a good Will to this Work, not only by affording their Advice, but by contributing liberally to its Support and Enlargement.

### XXIV.

For the same Intent and Purpose, we publish these Presents, and hereby make known to all, and every one in particular, this Royal Institution, designed for the Conversion of the Heathen, and other Nations who sit still in Dark ness; that if any one unknown to us should have a hearty Affection for promoting the said Work, he may know by this means where to direct or address himself.

#### XXV.

'Tis therefore our hearty and humble Request to all sincere Lovers of the Salvation of Men, that they would lay hold of this fair Opportunity which now offers it self unto them, in the happy Beginning made in the East-Indies, and in the charitable Design upon Finmark, and also Northland; and by their Advice, and their Contributions, effectually assist us to rescue a Multitude of precious and immortal Souls from eternal Ruine, especially when they see how willing we are to receive such Advice as shall be communicated to us, and shall be always ready to make such use of, as is most likely to obtain the End for which it is design'd, and which we have entirely at Heart.

### XXVI.

And we humbly intreat, in a more particular Manner, all Ecclesiastical Persons, Bishops, Superintendents, Provosts, and other Clergymen, as well in the Dominions subject to our most gra-

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Part III. for Converting the Heathen. 141

cious King, as in Foreign Kingdoms and Countries; that they would zealously apply themfelves to the Advancement of so important a Work as the Conversion of the Heathen is; and in their Conversation with other good Christians and publick-spirited Persons, consider of Ways and Means to promote it, and then communicate by Letters to our Society, whatever they shall think proper for settling the said Work on the most solid Foundation.

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Students in Divinity, whether they be His Majesty's Subjects, or Foreigners, who may either now, or hereafter, find themselves inclin'd to assist in the Conversion of the Heathen, are hereby earnestly desired, that after fervent Prayers and serious Examination of themselves, they would either address to the Society in Person, or if at too great a Distance, communicate their Mind by Letter; and then they may, according to their Abilities and other their Circumstances, expect such Help, as may prove conducive to the furthering of the Design.

#### XXVIII.

Those that are engaged in Civil Employments, are also heartily desired to concur in this good Work; particularly since, in their several Stations, they may perhaps have had frequent Opportunities to have made useful Observations on the Matter in Hand, and consequently will be able to suggest many proper Hints for good Orders, Methods, Regulations, &c.

# 142 Measures taken in Denmark

Work subject to many Difficulties and Changes.

XXIX.

Private Persons, who make Conscience of daily Addressing their heavenly Father in Secret, are intreated to remember this Work, as a proper Subject in their constant *Prayers* and Supplications. The more fervent they are in their Addresses to GOD, the more shall we be bound to recommend them to his divine Favour and Protection; and the greater also we trust will be the Blessing of Almighty GOD upon the whole Undertaking.

XXX.

Let us therefore, with one Accord, and with united Hearts and Hands, joyfully embrace the Opportunity which now offers it felf of doing what the good and gracious Will of GOD enjoins, and the Misery of so many Nations requires. The Harvest is very great. Oh! let us do Good whilst we have Time, that in due Season we may reap the Fruit thereof to all Eternity.

XXXI.

May the Lord Himself, the eternal GOD, give the Encrease to our Planting and Watering, that the Seed of his holy Word, scattered among the Heathen, may spring up and bring forth a Hundred-fold. Faithful is he that hath promised, who will also do it. To Him be all Praise, Honour and Glory, from this time forth and for evermore.

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Part III. for Converting the Heathen. 143

Copenhagen, Jan. 19th, 1715.

to his Majesty the King of Denmark, Norway, and Bailif in Sundern.

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Joh. Geo. von Holft. Will. Mauritz, von Kt. Privy Counsellor Buseck, alias Munch, Kt. and Steward of the Queen's Hou-(bold.

Joh. Steenbuck, Jac. Lodberg, Chr. Wendt, Divinity-Pro- Divinity- Governour tessor in the Professor, of the Pages University, and Rector at of his High-Affessor in the Mary Mary ness Prince Church, and Charles. Consistory. Prelate in Sealand.

# 144 The Missionary's Voyage, &c. Let. XIX.

## LETTER XIX.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Missionary's Departure from India, and Arrival at the Cape of Good-Hope. The Reasons which moved him thereto. His Labour on Shipboard, and what he designs to effect in Europe.

Year at Tranquebar: We have therein described, as briefly as may be, the present State of our Churches and Schools, their Increase and Number: Likewise the Hindrances we have met with in carrying on this Work, as well as our hearty Desires to see em at last removed. We have also sent the first Books of the New-Testament, printed with Malabar Types.

After we had feriously weighed all the Circumstances relating to this Work, it was at length thought advisable, that one of us should go to Europe, to see such Obstacles removed as had hitherto lain in our Way, and obstructed the Conversion of the Gentiles so happily begun: But upon this express Condition, that Matters being adjusted in Europe,

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the Missionary sent thither, should return to the East-Indies either in a Danish or English Ship. Being thus, as it were compell'd by an unavoidable Necessity to undertake this Voyage, I embark'd, in the Name of GOD, on board a Danish Ship, and am now, under the Protection of good Providence, safely arrived at the Cape of Good-Hope.

My Departure from India was for divers Reasons, not only uneasy to my self, but also to many others, both Christians and Heathens. The Members of our Church did particularly express a deep Concern at this Voyage: But nevertheless we judged it very necessary in respect of their suture Advantage, which we hope will certainly ensue, some fair Prospect

offering it self to our View.

Every one of our young and old Men have wet even my Hands and Feet with their Tears, and would not confent to my Departure, till I had folemnly engaged my Word, that, with God's Leave, I would most certain-

ly return to India.

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I have undertaken this Voyage with the greater Confidence, (and without which indeed it would have been very grievous to me,) that I know that my beloved Fellow-Labourer Mr. Grundler, is capable, in my two Years Absence, of managing the whole so far, as to keep up Things, not only in the State wherein they are at present, but also through his unwearied Application and Care, under divine Providence, more and more to advance 'em.

And that particularly, our Printing-Press might not be unimploy'd with Books of the L 146 The Missionary's Voyage Let. XIX.

Malabar Character; I committed into the Hands of my Fellow-Labourer one Part of the New-Testament, revised: Likewise a Book of Hymns, and one treating on Doctrinal Divinity, with several others, composed for the Use of our Schools: And I do not question, but he will take all possible Care to see them exactly Printed, since he very much applies himself to the Study of the Malabar Tongue. His Assistant has also solemnly promised, faithfully to discharge all such things as relate to the Books to be printed in the Portuguese Language.

As to my Labour on board the Ship, I beg Leave to acquaint you, that I have discharg'd hitherto my Pastoral Duty, with respect to those that travel with me. I have also begun to translate part of the the Old-Testament into the Malabar Tongue. Besides this, I hope to get Time for composing a small Damulian Grammar, to be printed in Germany, for the Service of those who defire to learn this Language in But lest this Tongue, during so long Europe. a Voyage, should become less familiar to me, I have brought with me a young Man out of our Malabar School, in order to converse with him in this Tongue, and constantly to hear it from his own Mouth. He writes down every thing with his Steel Pen which is to be translated into the Malabar Language. He is a Youth of a good Disposition, and who, by the Quickness of his Genius, comprehends things easily, and communicates them to others again, by a lively Way of speaking and writing in his native Language. I hope this Voyage will give an Addition to the Qualities of his Mind, and that Se En

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In your he will be able, after his Return to India, to describe the spiritual Happiness of Europe to the Men of his own Nation, and to sow the Seeds of true Wisdom among the Unwise.

If God shall please to conduct me safe to Europe, it will be necessary that I go sirst to Denmark, where Things being well adjusted, I hope to go to Germany, and then, most Reverend Gentlemen, (if it shall seem useful and necessary to you) I design to wait on my Friends in Great Britain. But Man only proposes, GOD disposeth in all things, His Will be done.

There are indeed, many things which I should endeavour to effect in Europe, for enlarging the whole Undertaking. However, the Principal of 'em I reduce to the following Heads: (1.) That the Obstacles and Impediments, which hitherto have obstructed the Work, be taken away. (2.) That a Royal Privilege, fo highly necessary to the good Success of our Labour, be follicited. (3.) That besides the ordinary Charges, some Help be procured for Building a new and more spacious Church: Likewise for erecting diverse other Edifices and Manufactures. (4.) That in the feveral parts of Europe, Endeavours be used to dispose wise and good Men, for laying to Heart the Conversion of the Pagans in India, and for directing all Things to a happy Success thereof. And lastly, That I may receive Help and Advice from prudent and well inclined Persons, for the right Discharge of my Duty.

Most Reverend Gentlemen,

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In all these things, I easily promise my self your Help and Benevolence; knowing for cer-L 2 148 The Missionary's Voyage, &c. Let. XIX.

tain your daily Care and Meditation to be imployed about the Enlargement of the Kingdom of Christ upon Earth, the Propagation of the Christian Doctrine, and the eternal Salvation of all Nations.

That the great God may grant his abundant Grace to all Nations, assist your Endeavours, and prosper all your Councils directed to that End, is the hearty Prayer and Desire of,

Most Honourable and Reverend Sirs,

Your most obliged humble Servant,

Dated at the Cape of Good-Hope, January 15. 1715.

Bartholomew Ziegenbalgh.

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### LETTER XX.

## To Mr. Henry Newman.

Straits of the Missionaries. English Settlements to be provided with able Chaplains, Of the Air in, and Voyage to India.

SIR,

THE Aurangezebe carried home a Bundle of Papers for you, which I received from Messieurs Ziegenbalgh and Grundler, and sent in a Box directed to Mr. Dubois, marked G. L. No. I. And now I have delivered such another Parcel to Captain Osborn, Commander of the Hanover. There are two other Packets directed to you, which I shall send among the Company's Letters on the Hanover

and Cardigan.

I hear frequently from Mr. Grundler, who feems to be a very worthy Man, endued with a true Senfe of Religion, and an Apostolical Zeal: But I am afraid he has too-great a Weight upon him now in Mr. Ziegenbalgh's Absence; so that I wish the next Ships may bring him some Assistant. In his last Letter dated January?, he acquainted me, that if the Danish Ships he expected should not arrive within less than a Month, he must be very much straiten'd for Money; so I wrote to him, that in case he were disappointed, he should draw on me for the Va-

## 150 Straits of the Missionaries. Let. XX.

lue of fifty Pound; and if that be not enough to supply his Wants till Relief come from Europe, I shall advance him fifty Pound more. I hope, Sir, the Concerns of the Mission will be effectually recommended to the Gentleman that shall be appointed to succeed our present Governour, and then I shall be able to shew my Kindness and Concern for it in a more powerful

Way than I do now.

Sir, While the Honourable Society is employed in propagating the Christian Religion among the Heathen, I know they are at the same time using their best Endeavours to promote a true practical Knowledge among those that already profess it: To which End, I believe, Sir, it would not conduce a little, that they follicit the Directors of the East-India Company, to fend out Chaplains to their chief Settlements in these Parts, where they are wanted; I mean to Bombay, Fort St. David, and Bencoulen on the Welt-Coast, in which Places there are Romin Priests, and as I hear, Chappels too: And seeing Papists are reckoned a fort of Christians, even though they be Idolaters, our poor People are easily drawn over to their wicked Superstition: For they who have the least Value for Religion, will be prevail'd on to join in any kind of Worship, rather than have none at all.

But, Sir, I need not lay before you the Necessity and great Advantages of what I propose: Nor can the Directors themselves (to some of whom I shall write by this Ship) have any thing to object against it: For Charity obliges me to believe, that they will sooner grudge any

Expence than a Minister's Salary.

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# Part III. Of the English Settlements. 151

It is said that they cannot find Persons sufficiently qualified, who will undertake to serve as Chaplains in the Factories above named: But that is a Difficulty which I hope the Honourable Society will take Care to remove. I know there are but too many of the Clergy, who reckon Preferment in this Part of the World, only a gentle Kind of Banishment; and therefore chuse rather to starve almost upon twenty or thirty Pound a Year, where they can do but little Good, than to live handsomely on two hundred Pound, where they may do a great deal. But for my part, I do not repent of leaving about one hundred a Year to come hither, although I had a Family to bring with me.

It is true, Sir, this is one of the best Settlements the Company have; but the Ministers here have far more Trouble than in any other Place, and yet we have no greater Salary, nor more Advantages than other Chaplains might have in the other Factories. As for Fort St. David, I found it one of the most pleasant and healthful Places in India. Bombay is now fo much improved, that it is little inferior to the other, with regard to Health and Pleasure, and preferable in other Respects: And even the West-Coast, as I am informed, proves fatal to such chiefly as ruin their Health by Negligence or Excess. There, and throughout all those Parts, the hot Land-Winds are somewhat incommodious, during two or three Months in the Year: But then they feldom blow three Days together, and sometimes there is a Sea-Breez, daily throughout the Season: And although I was very fenfible of the Land-Winds last Year, they were

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152 Of the English Settlements. Let. XX.

no more troublesome to me, than the bleak North-Winds used to be at Home. In short: The Winter here is a continual Spring, and our Summer a warm Autumn; the one being extreamly delightful, the other various

indeed, but always tolerable.

The Voyage hither is neither fo tedious fo dangerous as to be discouraging. Mine was finished in less than four Months, which I spent as pleasantly as any other part of my Life: Nor is the Danger greater, (as I am affored by the best Judges) than in sailing round from London to Briffol. And if one does meet with more Difficulties than are usual, these are abundantly rewarded by the kind Reception he meets with, after his Arrival here in India; where, fo far as I could ever observe or learn, the English are more regular in their Conduct, more kind to their Ministers, and more hospitable to Strangers, than in any other Settlements abroad, or any Parish at Home; fo that it must be a Clergyman's own Fault, if he does not meet with all the Favour, Respect, and Encouragement he can reasonably desire.

Sir, I have enlarged (perhaps too much) on these Particulars; but I thought the Knowledge of them might help you to remove the Prejudices, that the young Clergy generally have against going to the East-Indies.

To conclude, Sir, if the Company should happen to send more Chaplains abroad, I wish there may be none recommended to their Choice, but those who, besides a sufficient Stock of Learning, (which our young Masters of Arts are not always provided with) and some Knowledge led to it me it fee

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For Fee Part III. Of the Voyage to India. 153 ledge of the World, have good Characters as

ledge of the World, have good Characters as to their Probity and Temper: For though it be a very hard Case that any of our Settlements should be without a Minister, I think it is still better so, than to have a vicious one; seeing the want of Instruction may in some Measure be supplied by good Books: But no Preaching can counter-ballance the bad Instructe of a Minister's ill Example.

I hope, Sir, you will lay this Matter before the Honourable Society, and assure them that I am with the utmost Respect and Submission,

their obliged humble Servant,

And Yours,

Fort St. George, February the 4th, 1714-15.

e

William Stevenson,

# 154 The Missionary's Arrival Let. XXI.

## LETTER XXI.

To the Society for Promoting Christian Knowledge.

[Translated from the High-Dutch.]

The Missionary giveth an Account of his Arrival in Norway.

the Cape of Good-Hope, of the 15th of January last, sent by an English Ship, be safely come to your Hands, be pleased to accept a Copy thereof here inclosed; that you may know the Reason for which I am come from the Indies to Europe, and what is chiefly proposed to be effected by my Ministry, for the Conversion of the Heathen, during my Stay in Europe.

I am now safe arrived in this Harbour, and will take the first Opportunity of going to Denmark. Among other Labours on board the Ship, I have, according to my Promise, prepared a Damulian Grammar in the Latin Tongue, for the Use of such as may be desirous at this Time to be instrumental in bringing the Heathen to the saving Knowledge of Christ. I will take Care to get it printed in Germany, and then I shall not fail to send some Copies of it to England.

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# Part III. In NORWAY. 155

May God, who wills that all Men should be faved, evermore affist you in Propagating the Gospel of Christ, and grant, that by your Endeavours in all Parts of Great Britain, many Encouragers of Truth may be raifed up! Thus with my best Wishes I bid you farewel; and begging the Continuance of your Favours,

I remain, coc.

Bergen in Norway. May 31. N. S. 1715.

Bartholomew Ziegenbalgh.

# 156 Of the Missionary's Arrival Let. XXII.

### LETTER XXII.

# To the Reverend Mr. Boehm at London.

[Translated from the High-Dutch.]

The Missionary relateth his Arrival at Hamborough, and designs to go to Denmark. Of Manufactures to be set up in India. Character of a good Missionary.

Am arrived at Hamborough by Water, and design to set out for Copenhagen very speedily, in order to wait on the King, and to acquaint His Majesty with the Reasons, that engaged me in so long and tedious a Voyage.

I was told in Norway, the King designed to apply to the Profesiors at Hall for more Missionaries to be fent to the Malabar-Coast to If this proves true, I hope Providence will also find Means, not only for their Sublistence, but also for the Enlargement of the whole Undertaking, and for rendering it more beneficial to the Heathen in every refpect. We hope also, that, after these Men have been duly prepared, the East-India Company at London, will give Liberty to fettle two of 'em, either at Madras, or Fort St. David, or Vizagapatnam, or Bombay, &c. to begin under their Protection, the Work of Conversion among the Heathen: For in all these Places, the

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## Part III. At HAMBOROUGH. 157

the Damulian is the current Language, and consequently the fittest Vehicle for conveying the Christian TRUTHS to these People; especially since we have printed several Books in this Language, which we hope will be of good Use to those that shall hereafter engage

in the same Design.

The setting up Manufactures in these Parts, we think highly necessary, not only on account of drawing from thence some Help and Supply for carrying on the Work it self; but chiefly on account of employing the New-converted Heathen about some useful Business at Home; lest they be lest to the wide World, and thereby exposed to various Temptations and Dangers, I wish you would lay all this before the Gentlemen of the Society, and encourage, as much as you can, the sending over some able Men from England, or at least to vouchsafe us the Continuance of their Help and Assistance in this Assair.

In things of this Nature, great Care must be taken of the sirst Men that enter upon the Business: If they be easily terrified at the Appearance of Dangers and Hardships, the Undertaking is like to die away in its Infancy, and so will come to nothing. For what Inducement will others have to follow, when they see those that should break the Ice, give over the Work so soon, and shrink back at the Sight of some Difficulty? But after all, our greatest Hope is in the Seminary, or College of Missionaries, designed to be erected in India it self;

158 The Missionary's Arrival Let. XXIII. if ever God Almighty should enable us to bring about so useful a Work in the Pagan World.

I remain, &c.

Hamborough, July the 18th, 1715.

Bartholomew Ziegenbalgh.

### LETTER XXIII.

To the Reverend Mr. Boehm at London.

[Translated from the High-Dutch.]

The Missionary gives an Account of his Arrival at Hall, and of the Success he has had at the Court of Denmark. He desireth to return to India on Board the English Fleet.

Am at last arrived at Hall, after I have brought to a happy Conclusion those Concerns which occasioned my Coming to Europe. I have had better Success than I could well suppose at my first Arrival at Copenhagen.

The Directors of the East India-Company have fent as ample and pressing Instructions, to the Governour at Tranquebar, as I could desire; in order to see the Mission set on a better Foundation, and to remove such Difficulties as hitherto have obstructed its Progress. This will make me return with Joy to those Parts, and I hope your next

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next Letter will bring the agreeable News of having obtain'd the desired Passage on Board the English Fleet.

I am, oc.

Hall in Saxony,
Octob. the 20th,
1715. N. S.

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Bartholomew Ziegenbalgh.

### LETTER XXIV.

To the Reverend Mr. Boehm at London.

[Translated from the High-Dutch.]

The Missionary reneweth his Request of returning to India, on Board the English Fleet. His Employment at Hall.

THE pressing Necessity relating to my return to India, obliges me to renew my Request of obtaining a Passage on Board the English Fleet, bound for the Malabar-Coast. Not one Danish Ship is to go thither this Season; and the Dutch Fleet, designed for Columbo, is ready to fail this Month of November; by which time, 'tis impossible for me to get ready, having still several things to dispatch for the Good of the Mission before my Departure: Not to mention now the hearty Desire I have of seeing our Benefactors in England, before I quit Europe. The Broils between the Danes

# 160The Miffionary's Arrival, &c. Let XXIV

Danes and the Moors, which you mention, can be of no great Consequence. They are raised about the Danish Factory at Bengal: But no War being proclaimed at Tranquebar, where the chief Governour resides, this Bustle will

foon be extinguished.

I am now entirely employed about Printing the Malabar Grammar, mentioned in my former, and which I hope will be of good Use to those, who hereafter may enter upon the same Design of Propagating the Gospel in the East. Besides this, I am publishing the IX Continuation of the Malabar Narrative, with an Historical Preface, containing such Observations as I have made, during my Voyage to Europe. In the same Preface I also acquaint the Publick with my intended Return to India, on Board an English Vessel.

I am, &c.

Hall in Saxony, November the 1st, 1715.

Bartholomew Ziegenbalgh.

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# Part III. Of the State of Finland, &c. 161

## LETTER XXV.

From the College at Copenhagen, to the Society (at London) for Promoting Christian Knowledge.

[Translated from the Latin.]

They express their Satisfaction on Account of a Correspondence, settled with the Society in England. The State of Finland and Lapland briefly described, with some Endeavours proposed to reform it. Difficulties started about the Missionary's Return to India.

Most Illustrious, and Reverend Gentlemen,

Though we were well assured of your Zeal for promoting the Mission to the East-Indies, from the Proofs you have given thereof hitherto; yet is it most acceptable to us, to find by your Letters those Inclinations more at large confirm'd and explain'd. And whereas a Correspondence by Letters, among other Things, may be a Means of imparting Advice to each other; since you have begun so good a Design, the Society here will be so much the more enabled happily to do their Duty.

We

# 1620f the State of Finland, &c. Let. XXV

We had some Time ago, according to Promise, renewed our Applications to what concerns the Indian Affairs among us; had not our most gracious King been pleased to commit to our Care another Matter, which relates to the Conversion of Souls, besides that of the Indian Mission; for which Reason, the Assairs of the latter have been suspended for some Time, particularly fuch Things as were requifite to reconcile those who are the Principal Traders among us to India. But fince Mr. Ziegenbalgh is arrived, whom we have long defired to fee, we have renewed our Application to the Indian Affairs, as he will more largely inform you, when the divine Providence shall permit him to arrive at London.

The Business which has taken up our Thoughts, relates to our own Confines, which are at this Time involv'd in thick Darkness of spiritual Ignorance. There are some luhabitants of the utmost Coasts of Norway, Subjects to our King, call'd Finlanders and Lap. landers; a Nation very rough and unpolished, which have not yet attain'd to the true Worship of God, by the Light of the Gospel, tho shining in their Neighbourhood, but continue to live indolent after an Heathenin

Manner.

The odd Way of Living used among the Finlanders, continues to be their Rule to this Day: For whereas they are beholden to Beals for their Food and Raiment, which in their Language are called Reensdyre, (a Kind of Stags) they never fix in any certain Habitation, but,

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## Part III. Of the State of Finland, oc. 163

look for Moss instead of Pasture, they wander here and there through the Mountains and Woods like the Scythians, accustomed to Cold and Hardship. These His Royal Majesty has appointed to be instructed in the Principles of the Christian Religion by Missionaries and Catechists, that are to be sent thither: Which Appointment of our most gracious King, we will endeavour, by the divine Assistance, and Favour of the Weather, to put in Execution

next Spring.

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In the mean Time, that we may prepare our Way, and get necessary Aids, we are employ'd in providing some Books, such as Catechisms, Books of Hymns, and Prayers, the Bible and New Testament, being follicitous, as much as lies in our Power, to get them at the lowest Rate. We also seek after Fishermen, who do not cast their Net for the Sake of Worldly Lucre, as your Letters piously and prudently advise us. May Heaven favour our Desires! In Order to this, we propose to have a Seminary, to prepare those who shall be devoted to this Service; and if you, Illustrious and Reverend Sirs, shall be pleased to supply us with any further Council or Advice in this Affair, we most earnestiy beg you would fignify it, commending the common Cause to your Prayers and Endeavours.

To conclude our Letter, ye may be pleased to know, Illustrious and Reverend Sirs, that our Mr. Ziegenbalgh is preparing to set out for London; that having visited his Benefactors and Well-wishers there, he may embark for

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India

164 A Passage to India desired. Let. XXV.

India in one of your Ships. But by Mr. Ziegenbalgh's Letter we are inform'd, that the Troubles rifen between us and the Great Mogul, have given Occasion to those, who direct the East-India Trade in England, to refuse their Consent to Mr. Ziegenbalgh's Voyage in their Ships, lest they should seem to favour either of the disagreeing Parties: Therefore we earnestly desire you, Illustrious and Reverend Gentlemen, that if the Directors of the Indian Trade in England persist to deny a Passage to Mr. Ziegenbalgh, you would interpose your good Offices, by which we hope this Difficulty may be remov'd. If you should find that any Thing might be done by our Letters, herewith fent to the aforementioned Directors, 'tis left to you to deliver or fend them back to us as you please.

May the most High give Success to your and our pious Cares and Endeavours, in promoting the Knowledge of GOD, in Order to the Salvation of so many Souls, who are as yet in the Abyss of Ignorance. May God grant

our Wishes herein!

Copenhagen, Novemb. 26. 1715.

Will. G. Munch. J. Lodberg. J. Steenbuck. Chr. Wendt.

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### LETTER XXVI.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

The Duty and Difficulty of a Missionary. A Supply of Paper, &c. is sent to the Missionaries from England. Concerning two Points, recommended to them by the Society. Necessity of the Portuguese Tongue. Christianity is to be taught in its Purity. A Damulian School erected among the Heathen. Of a Reflection cast on the Damulian Version, and of an Epistolary Correspondence set up with some Protestant Ministers.

Your paternal Councils, pious Wishes, divine Consolations, and fincere Excitements to an indefatigable Industry in the Exercise of our Function; your necessary Exhortations to the Use of that Prudence in our whole Conduct, offer'd to us in your most acceptable Letters, dated December 24. 1714. have greatly refreshed, strengthened, and solaced our Minds; we being well assured, that you, most kind Patrons, communicated them to us, to the End, that we may manfully go thro' the good Fight of Faith; and by daily increasing M3 in

## 166 Of the Translation Let. XXVI.

in divine Strength and Assurance, faithfully discharge the great Trust committed to us,

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fo as to finish it at last with Joy.

It's true indeed, that whosever undertakes the Charge of a Missionary, must expect to encounter a World of Troubles and Hazards: But yet as strong and numerous as they are, a stedfast Faith, and unshaken Reliance on the Rock of Salvation, will be able to dissipate them at last.

Just as we began to labour under some Difficulties in Printing, by Reason of the Charge of Paper, and of other Expences neceffary to purchase the Materials for that Purpose; the English Ships brought us a seasonable Supply of Things we wanted; viz. Fifty five Reams of Paper, and Thirty Pound in Money, together with Books in several Languages, and other very acceptable Presents. God be prais'd, who fo influences your Hearts, that from them, as from a Fountain of Love, we receive a perpetual Influx of those good Things, our Circumstances so much require, in order to the carrying on our Affairs with Comfort. They are all employed to their proper End for which they are designed, namely, the Glory of God and Christ, by promoting the Salvation of Souls.

Your two Admonitions, whereof one relateth to a more frequent Converse with the Heather, and the other to that Exactness which is required for framing a sound Translation of the divine Oracles into the Pagan Language, are of the greatest Importance. But during the Absence of my Fellow-Labourer Mr. Ziegenbalgh, and

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and by Reason of the Variety of publick and private Labours, which now lie wholly upon me, I have not been able fully to answer this However, I have not altoge-Admonition. ther neglected to converse with the Heathen when an Opportunity offer'd: Neither have I been unmindful to inspect, at Times, the Damulian Version of the New-Testament, and to correct fuch Faults as happen'd to come in my Way. Those excellent Anthors you have fent this last Time, came very opportunely to my Hands, and were of great Service to facilitate this Defign: We shall constantly observe these Cautions you are pleased to give us, whenever God Almighty, the great Disposer of humane Affairs, pleases to grant Mr. Ziegen-

balgh a happy Return to India.

I agree with you, Gentlemen, that the Study of the Malabarick Language, and the frequent printing of Books in the same, is far more conducive for the Propagation of the Gospel in those Parts, than the Portuguese: But then I cannot quite cast off the latter, as altogether useless in this Undertaking. Eight Years Experience has fully convinced me, that this language is necessary, tho' not altogether fo necessary as the Damulian; and we have hinted as much in our Historical Account printed at Hall, Page 300. in these Words: 'And in Order to the more expeditious carrying on 'this Defign, according as the Nature of it requires, two different Languages are necesfary; viz. the Damulian or vulgar Malabarick in the first Place, and the Portuguese in the fecond. ' Moreover, the Malabarick Youth never M 4

# 168 Of the Damulian Let. XXVI.

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never learn the Portuguese Tongue, as if they were to imbibe by this Means the Principles of Christianity: But every one hath the Christian Religion proposed to him in his own Native Language: The other they understand only fo far as is necessary for Conversation and Correspondence with others. Our Portuguese School confifts of Twenty four Children, and not one of them is a Malabarian. They are either a Mixture of Europeans with Indians, or they are native Portuguese, or else Strangers fent hither from Bengall, and other Parts of India; who are all instructed in their native Language, viz. the Portuguese: Not to mention at present our adult Converts. There is a new Institution among the Dutch at Palleacatta and Nagapatnam, upon the Coast of Coromandel, where they have large Congregations taught in this Language, under the Care of a Portuguese Catechist, inspected by a Dutch Divine.

Your Advice that some one or other of the European Scholars should apply himself to learn the English Language perfectly, I have so far comply'd with, as to choose a Boy out of the Portuguese School, and to send him to Madraspatnam, supposing that in two Years Time he may, in Mr. Stevenson's House, and the English School there, comprehend in good Measure that Language. When I communicated this Design to the worthy Mr. Stevenson, he answer'd in these Terms: I will freely take any Boy you shall please to send out of your School, into my House: I wonder you should talk of the Charges; let them be what they

they will, take you no Care, I will be refponsible for them. Truly, I am wonderfully oblig'd to that Reverend Gentleman:
He is very ready upon any Occasion to assist
me in the Discharge of my Function, and as a
most faithful Friend, to support me with his

Council and good Advice.

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I scarcely know what to say as to the erecting the Malabarick School at Madraspatnam. I made Use of Mr. Stevenson's Interest with the Governour, in Order to promote this pious Defign; who answered me, 'That his Honour does not wholly condemn the Defign, only he 'started several Objections and Dissiculties 'about it: But at last he faid, Letters were ' shortly expected from Europe, from which perhaps he might receive Advice, concerning the Resolution of the Honourable Company ' in England about the Affair. ' It prov'd according to Expectation. Your commendatory Letters came to the Governour and the rest of the Council; for being reminded of it afterwards, he immediately writ to our Governour here to this Effect: 'The Correspondents of your Missionaries have greatly recommended their Design to the East-India Company in England, and many Peers of the Realm, and those too of considerable Note, favour their Undertaking.

The Reverend Mr. Stevenson has promised me a Visit about the Close of this Year: partly out of a Desire to see our Method of Discipline; and partly (which I think very necessary upon several Accounts) to confer with me about the

Concerns

Concerns of the Mission. I have for this Reason deferr'd our Purpose of erecting a School, till that Time. In the mean while, we are provided with School-Masters of our own, sufficiently qualified to manage the Assair

with Advantage.

As to the mingling of other Doctrines with the Principles of Christianity: Likewise what relates to fingular Notions, Controversies, unprofitable Speculations, Opinions of various Authors, profane Histories, Emblems, and other Colours of humane Eloquence; we assure you, that we are intirely averse to any such Leaven, using our utmost Endeavours to render our Explications of Scripture pure, simple, and intelligible, such as the divine Spirit doth teach, and the Writings of the faithful Servants of God do by their Testimony countenance and explain. This true Sense of God's Word is not to be found in the perplext and crabbed Commentaries of the Schoolmen and Philosophers; but by a diligent comparing of Scripture with Scripture, endeavouring to follow in all Things, and above all, the Spirit of GOD himfelf, who by his divine Illumination teaches what ought to be avoided, and what ought to be embraced; what is profitable, and what is to be rejected. And fince we are furrounded on all Hands with the Emissaries of the Church of Rome, who too much laying afide the pure Word of God, obtrude the Dotages of humane Wit and Invention upon unthinking Persons; We take all proper Occasions to detect them with a Chriftian Sincerity, and to reprehend them with fuch fucl Chi fan

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Part III. of the Christian Religion. 171 fuch a Moderation as becomes a Missionary of Christ.

We know, most Honourable Patrons, that the fame God, who hath intrusted us with the Grain of Mustard-Seed to be fown in his Garden, has hitherto also supported the Sowers, and given his divine Increase, we have this Year gained Four and Twenty Souls to our holy Religion, who are now as fo many Branches ingrafted into the Tree of Life, CHRIST JESUS. We confess indeed, that after so many Years Labour, we don't fee as yet, fuch Fruit as we could heartily wish for: But we know that this is the Seed-time. Let us therefore be faithful and indefatigable. The Word which God has put into our Mouth will not return again empty, but will answer the End for which it was fent; and to use the Words of our blessed Lord: He that sows, and he that

reaps, shall rejoice together.

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Moreover, be pleased to understand, that, besides our ordinary Schools, we resolved about four Months ago to erect a new Damulian School, for the Use of the Malabarian Children. When I consider'd that the young Damulians might be better instructed in the Christian than Heathen Schools; I communicated my Thoughts to certain Members of our Church, and afterwards to the Honourable Governour himself. The former concurring with me, and having obtain'd Leave of the latter, I immediately drew up some Orders for the Management of the School, and getting them printed, fixed them up on the Church Gate, and at our own House. Many that read the Proposal hesitated a while, and and many, on the other Hand, joyfully embraced the Opportunity offer'd them, and fent their Children to this new School; which now, contrary to my Expectation, are increased to the Number of Seventy, who are taught in two distinct Chambers by three Christian Masters. It's very proper that such Schools should be every where erected among the Heathen in India, whereby their Youth may imbibe Christian Principles in their very Childhood.

We have, by God's Help, printed off the remaining Part of the New-Testament in the Damulian Language, for the Benefit of the Malabarians: And whereas the short Catechism, and Means of Salvation, in the Malabarick Language, as also the little Book of Principles in the Portuguese Tongue, are all dispersed Abroad, we have now printed them a second Time.

After this, we designed to have sent to the Press, a Theological Treatise, compiled according to the excellent Method which the Reverend D. Spenerus hath used in his Theologia Thetica: But Scarcity of Paper has obliged us to defer this Design to another Opportunity. However, that we might keep the Press a going, we found so much Paper as to print in Portuguese, A Summary of the Principles and Precepts of Christianity, under the Title of A verdadeira Religiao; which Professor Franck hath published in his Idea studiosi Theologie, Page 71. seq. (9)

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<sup>(4)</sup> Published the second Time in High Dutch, 1713.

The Reverend Mr. Stevenson will transmit a Copy of each of these Books in the Packet, which he sends to the Honourable Society. The paper you sent us, is now brought hither from Madraspatnam by Sea, upon which we have begun to print the abovementioned Treatise in a new Character. The Types have been thrice alter'd, and the Character is now of a Size between the first and the second.

The great God has so mercifully preserved us this Year, that in the Midst of our Poverty he has shewed us some Tokens of his Paternal Care over us. The Lord made us poor, and has again enriched us; he brought us down, and has lifted us up. You make mention in your kind Letters of a Danish Ship, which you hop'd had long since, in some Measure, reliev'd

our Want; but she is not yet arriv'd.

Although by this Means we were reduced to very great Streights; yet hath the Goodness of God reliev'd our Want at last, by the Remittance of a plentiful Supply from Europe. For your Ship brought us Two Hundred and eighty Pound, besides an additional Sum of Three Hundred and seven Pagodes; and at the City of Columbus, Three Thousand Dollars lie ready for us from Denmark, which will be of great Service to us in carrying on this Assair.

'Tis certain that some Papists in India, and particularly some of their Missionaries, bear no good Will to the Protestant Settlements here. They do what they can to render odious, both the Truth of the Gospel printed on this Coast, and the Christian Flock we have gathered from

174 Of an Epistolary Let.XXVI.

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among the Heathen in India. But what supports us, is the Word of the Lord: Blessed are ye when Men shall revile you, and shall say all Manner of Evil against you falsly for my Sake.

In the Town of Pontischery, a Jesuit was heard to fay: ' That our Malabarick Version of the New-Testament was full of Errors.' Being credibly inform'd of his Affertion, I drew up a Letter, bearing Date May 13. 1715. Wherein I proposed to him the following Terms: 'Since I cannot discover any of these Faults my felf, I entreat you to shew me where the Translation is not agreeable to the Text, and you will really do me a ' fingular Piece of Service: But then I do also desire you to compare our Damulian Verfion not only with your Vulgar Latin, but also with the Original Greek it self; and then I shall hope, you will find the Errors to have been imaginary, and the Translation faithfully performed. But I have not yet received this Gentleman's Answer, nor the Catalogue of Errors wherewith he hath threatned our Version.

Our Correspondence by Letters this Year, has tended much more to the Furtherance of the Gospel in the East, than formerly. I do not only cultivate this profitable Exercise with the Reverend Mr. Stevenson, but I have set the same on Foot with Mr. Brierclisse of Bengal, and have continued the same with the Dutch Pastors on our Coast, and several other Gentlemen and Friends. We find by Experience, that such an Epistolary Commerce is of great Use to the Design, wherein we are concerned. These,

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These, worthy Sirs, are the Things I judged necessary to communicate to you at this Time. May the great God establish and increase in you daily, that sincere Affection towards the Design we are carrying on, and which hitherto you have so constantly espoused! And may He crown your Labours with a suitable Success, and enrich you with all spiritual Blessings out of his heavenly Treasures! So prays,

Most Illustrious, Reverend, and Honourable Sirs,

Your most obedient Servant,

Tranquebar, August 28, 1715.

John Erneft Grundler.

[Who signs alone in the Absence of his Collegue Mr. Ziegenbalgh.]

# 176 Of the State of Religion Let. XXVII.

### LETTER XXVII.

From the Reverend Mr. Cobbe, Chaplain at Bombay Castle in the East-Indies.

### To Mr. Henry Newman.

He gratefully owns the Receipt of the Society's Pacquet. He is chose a Corresponding Member. Some Account of the State of Religion, and of the Climate in those Parts.

OURS I received with a very worthy and acceptable Present of Books from the Honourable Society, which I have disposed of accordingly, to the Gentlemen of the Factory at Bombay, who return them Abundance of Thanks for the same; and would have made them a more substantial and suitable Return, had not their good Intentions been diverted by an Object more immediately before them, the creeting and rebuilding our ruined Church at Bombay, to which they have fubfcribed unanimously and freely to the utmost, and some even beyond their present Abilities. I likewise return my particular Thanks to the Honourable Society, for doing me the Honour of Electing me one of their Corre-Sponding Members; whose good and charitable Designs I shall, upon all Occasions, freely concur with and promote.

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The Portuguese were highly offended at the Pamphlets, as they call them, the short Instructions, and the New-Testaments I brought with me: They will not allow them to be a true Version. However, they dare not speak so freely here as at Goa, and other Places of their own Settlements, where they swarm with Padres and Clericoes to above the third Part of the Inhabitants: They amuse the People here with their Pageantry and sine Shows, keeping them in Ignorance and Poverty together.

I desire you would intercede for us to the Honourable Court of Directors, &c. to send us a School-Master or two, such as are brought up in your Charity-Schools, well vers'd in the Ways and Methods of Teaching: For here is a large Field, and Encouragement sufficient. Here is Variety of Worship, and different sorts of Religion tolerated; so that you may see Idolatry and Superstition abound almost in every

Quarter.

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Mr. Stevenson and Mr. Long at Madras, are both well, though I have not yet heard from them. I am pretty well inur'd to this Country Climate, though it is comfortably warm before the Monsoon's Time, which are continual Rains falling constantly in the Heat of Summer, and lasting generally from the Beginning of June till the latter End of September, and not a Drop of Rain to speak of, all the Year after. The Island is much healthier now, than heretofore, or than was commonly reported; which may be owing to the late Order of Prohibiting the Inhabitants dunging their Ground and Trees with Fish, and to the stopping up seven

178 Of the State of, &c. Let. XXVIII. ral Breaches of the Sea, which formerly over-flow'd a third Part of the Island, so that with a little Care and Caution one may live here as comfortably as in any Part of England. I am with due Respects to your Honourable Society,

SIR,

Your obliged Friend, and very humble Servant,

Bombay, October

Richard Cobbe.

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### LETTER XXVIII.

To the Governour of Fort St. George.

[Translated from the Latin.]

A Proposal about erecting a School under the English Government.

Illustrious Sir, great Patron,

A S the renowned East-India-Company in England have judged you worthy to be promoted to that Honour, wherein you are as

Part III. Of a Charity-School. 179

a Hand to that Honourable Body, whereby Justice may bear sway, Commerce and so many Plantations may flourish, and be happily governed with their Inhabitants, fo the most Venerable Society for Promoting Christian Knowledge is firmly confident, that by your Affistance the Rise of the future Propagation of the Gospel of Christ may succeed both at Ma-

draspatnam and Dewanapatnam.

Whereupon they have made known to us, in their most acceptable Letter, that they had a Mind, with your Leave, most Honourable Sir, and under your Protection, first to open some Christian Schools among the Heathen in these Parts, wherein the Indian Youth may imbibe Christian Principles from their Infancy: For which Purpose they have also commanded us to fend some Christian School-Masters from the Malabarians. But, most Honourable Sir, altho' I question not but you will grant your Protection, and favour this pious Design to your uttermost, yet give me Leave to speak my Sentiment in this Matter in one Word, viz. that this pious Design, so profitable to Commerce, cannot well be begun by a School-Master without a Missionary sent from England to Madraspatnam. Nevertheless, I altogether relie in this Matter upon your Advice and Direction, to which every thing shall be made subservient.

I have received by the Hands of Mr Stevenson 307 Pagodas 16 Frankens, from your Treasury; for which I return you my most humble Thanks, beseeching God that he will prosper all your Labours N 2

180 Of a Charity-School. Let. XXIX. Labours and Designs to the Glory of his Name, the Advantage of the Illustrious East. India-Company, your self and noble Family! Which are the earnest Wishes of,

Illustrious Sir,

Your most humble Servant,

Tranquebar,
Offob. the 10th.
1715.

J. Ernest Grundler.

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### LETTER XXIX.

From the Governour of Fort St. George, to the Reverend Mr. Grundler, at Tranquebar.

[Translated from the Latin.]

The Governour signifies his Readiness to assist the Missionary, in Promoting his Design.

Reverend Sir,

Received your most acceptable Letter, bearing date, October 10. and shall always think my self happy, if in the Discharge of my Office,

### Part III. Of a Damulian School. 181

I can by any Means promote your pious and laudable Endeavours for Propagating the Gospel of Christ, either here, or in any part of our Territories. Moreover, I am most ready to assist your Endeavours whenever you intend to put your Design in Execution. If you had rather begin at Dewanapatnam than here, our Vice-Governour shall be ready to defend your Cause. And whereas I have more than once understood by your worthy Friend Governour Hassius, that you are very well dispos'd, and most capable of this glorious Undertaking, I cannot foresee any Hindrances, unless what may arise from the dark Superstition of those whom you have a Mind to instruct in the Christian Faith. I promife that there shall be no Impediment on my Part. In the mean Time, till you certify us by what Method you'll proceed in the Execution of your Defign, I bid you farewel.

I wish you Health and Success in your La-

bours, and am,

Reverend Sir,

Your affured Friend,

Fort St. George, Qaober 25.1715.

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E. Harrison.

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### LETTER XXX.

To the Society for Promoting Christian Knowledge.

[Translated from the Latin.]

A Damulian School is to be erected in the English Territory. A Paper-Mill is begun to be builded for the Benefit of the Mission.

Transmitted a Duplicate of those Letters I wrote last Year, bearing date August 28th, by your's and the Dutch Ships to Europe.

Your Delign of erecting Damulian Schools at Madraspatnam, as well as at Demanapatnam, hath met with better Success than I at first expected. When I first began a Correspondence by Letters with Governour Hastings of Fort St. David, or Dewanapatnam, I likewise wrote to the Honourable Governour Harrison of Fort St. George, or Madraspatnam, who in his Anfwer, not only shew'd a Liking to this Mission, and granted Leave to erect a School, but likewise enquired into the Means we proposed for the Execution of our Design. Having afterwards drawn up and laid before him three Methods, he particularly approv'd the first, or any other I h d a Mind to pitch on: But having at prefeat much Bulinels on my Hands, I am of 0. pinion,

pinion, that good Design must be deferr'd till

the happy Return of Mr. Ziegenbalgh.

The Reverend Mr. Stevenson had purposed to make me a Visit this last December ; but by reason of an extraordinary Rain could not undertake fo great a fourney without Danger: And in this Month of January, he is so hurried with Buliness, that he cannot by any Means come hither before the English Ships have fet fail for Europe. In the mean Time, by the Care and Pains of this Gentleman, an English Charity-School is opened at Madraspatnam, wherein eighteen Boys under the Tuition of two Masters, and twelve Girls under the Care of a pious Widow, are taught and maintained gratis: To which pious Defign the Printing-Press prefented by you to this Mission is greatly subservient. The above mentioned Gentleman gives this Account of the Portuguese Lad I sent to him to learn the English Tongue: ' Andrew ' is in good Health, he diligently applies him-' self to the Study of the English Tongue, and 'gives content to us all.' It were to be wish'd the Reverend Mr. Briercliffe of Calcutta in Bengal would follow the Example of Mr. Stevenson, and again renew the English School there. For he wrote to me in the following Terms: ' Formerly there was an English School in this ' Place, but we made no Progress therein, and ' now a great Laziness has possess'd us.' But if fuch a Design were again set on Foot there, I don't doubt but the English, who always readily contribute to fo good Defigns, would crown it with Success.

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# 184 Of a Paper-Mill. Let. XXX.

Our Governour Hassius is exceeding kind to me: (which is owing to the Goodness of the Almighty) He entirely loves me, and promotes my Ossice and Mission as much as possibly he can: He has also by his recommendatory Letters procur'd me the Love and Favour of the

Honourable Governour Harrison.

We are now very busie in building a Paper-Mill, for the Benefit of the Mission. Our Honourable Governour defrays Half the Expence, and I, on the Mission's Account, the other Half. The Timber-work belonging to this Fabrick is finished, and a few Days after we begun the Edifice it felf. If this Design under God meets with Success, it will be be very advantageous both to this Mission and to all India.

We have now printed a Treatise of Divinity in Damulian Characters; the three first Sheets whereof, together with some other small Tracts, which we have hitherto Published,

I have here inclosed.

May the Almighty preferve your Honours, and more and more adorn you with his divine Grace, and protect you with his all-powerful Arm!

I am,
Most Reverend
and most Honourable Patrons,
Your most devoted Servant,

Tranquebar, January 16.

John Ernest Grundler.

P. S. I have fent you a Draught of our Paper-Mill.

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# Part III. Of the State of Religion, &c. 185

#### LETTER XXXI.

From the Reverend Mr. Samuel Briercliffe, Chaplain at Calcutta in the Bay of Bengal, in the East-Indies.

To Mr. Henry Newman.

He expresses a Satisfaction at being chose a Corresponding Member by the Society. Some Account of the State of Religion in those Parts.

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Y Received your Letter, dated January 4. 1714-5. with much Pleasure, and I am proud the Society should take such Notice of me. who am unworthy of it. It is a generous and noble Defign you are carrying on, not only providing for mortal Bodies, but also for immortal Souls: For the Institution of Youth in the Principles of Christianity, will not only put them in a Method of getting a Livelihood in an honest and useful Way, both for themselves and Publick, but also conduct them in their Way to Heaven, whose bleffed Spirits will then point out those happy Persons, (shining like the Stars of Heaven) that contributed themselves as glorious Instruments of bringing them thither.

Sir, As to your Enquiries, I shall give you the best Answer I can, and in that order you make

them:

1860f the State of Religion, &c. Let. XXXI.

them: (I.) A Malabarian School-Master will be of no Use in this Place, because the Languages chiefly spoken are Portuguese and

Bengals.

(II.) The Christians in Bengal bear but a very small Proportion to the Mahometans and Gentoes. In this Settlement, we are not above one in two Thousand: We have few Protestants in this Place besides those of our own Nation. There are indeed, great Numbers of Portuguele Christians, (in Comparison to us) who have got a very large Church, and they are daily making Proselytes. For the Portuguese Language being well understood by many of the Natives, and very current withal in Matters of Business, does the easier introduce the Romish Religion. Portuguese have also another Church at Hughly, about twenty Miles above us, upon the River Ganges, and they have one at Balafore, and one at Chittigon; in all which Places they have many Converts.

(III.) The Portuguese have not carried on their Religion by Means of Schools, but chiefly by bringing up their Slaves and Servants, while young, in their own Faith: Many of which have afterwards throve in the World, and accordingly educated their own Children, Slaves, &c. in that Religion; which is the Reason they are now so numerous in India.

(IV.) When I came here first, I proposed to have a School set up in this Place, and that I should willingly spend an Hour or two in a Day to overlook it, and assist in such an Undertaking, but my Project dropp'd again. If such a thing was to be carried on, there ought to he

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be both Languages taught, English and Portusuefe; for it would be a tedious while before Slaves and Servants could understand our Language.

(V.) A Man can't Lodge and Board here tolerably well under forty Rupees per Month, i. e. five

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(VI.) The Portuguese have made no Progress in the Inland Countries: What they have done is chiefly in Port, or Trading-Towns. There is one Felix, a Roman Missionary, (by relation, a very moderate Papist) who has travelled very far into the Country, but is not able to make any Converts, neither indeed dares he own his Calling; for the Mahometans have as severe an Inquisition against those that endeavour to convertany from their own Religion as the Church of Rome can have. He is a very good Phylician. and endeavours to recommend himself to the Natives by administring Medicines. And this has been the Method of Rome, to fend out no Missionaries, but what have some Knowledge of Physick or Mathematicks, and to these is owing the Progress they have made in China.

(VII.) As to their Traditions, I don't know Their Notions concerning the Creation of the World, (I now speak of the Gentoes or Pagans) are various: Some believe it to have been from all Eternity, others hold it to have been Created, and that God made one Man and Woman, and left them to multip . The Universal Word for Man is Adame, which differs

from the Hebrew only in the last Letter.

(VIII.) Their Notion of the Deluge is very particular, though they allow it to be General and

# 188 Of the Pagan Divinity. Let. XXXI.

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and Universal, but to have happened upon a different Account, from that we meet with in the Holy Scriptures. They believe two great Prophets of God had a Quarrel against each other: The one was Master of Fire, and the other of Water, but the Water put out the Fire. And they have as odd a Tradition concerning the Ganges, (which is one of the greatest Rivers in the World) that its Original was the Smeat of God; though it is most certainly owing to the great Rains we have, when the Sun is in this Tranick, and to the Dissolution of the Snows on the Mountains of Tartary.

(IX.) As to our Blessed Saviour, they have no Notion, and know nothing of his Birth or Passion; but they have a Tradition, that God has been incarnated ten Times, and that the last time he was attempted to be murthered: But as God could not die, he thereupon lest the Earth and ascended up to Heaven. The latter Part of this is not very unlike the Story of Astrea, we meet with in the heathen Mythology, who lest the Earth because of the Ini-

quity of Mankind.

Lastly, We have no St. Thomas Christians in these Parts, but I hear there are some on the Coast of Coromandel, and accordingly I have wrote to Mr. Stevenson to give you an Account

of them.

I received the Packet of Books, sent on the Heathcoat, and have distributed them accordingly. But in my Opinion there are some other Tracts that would be as edifying, if they are not too chargeable; I mean, some that were written

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ten by the late Bishop Beveridge upon the Sa-

crament, the Creed, &c.

Before I conclude, I must give you an Account of an Information of Madagascar, I have from Captain Read, who has lately been there: He says, they are the best disposed People on that Island for the Reception of the Gospel, that he has met with in any part of the World. They worship two Gods, the one out of Love, the other through Fear, but acknowledge the good God to be Supream. Their only Objection that he can imagine, would be against Christianity, is Polygamy, which is very frequent amongst them: He has sent home a large Account of that Island to the Honourable Company, and gives them great Encouragement to make a Settlement there. The Particulars you may learn more fully from their Secretary.

I fincerely pray, that the divine Blessing may always attend the Consultations and Endeavours of the Society, for enlarging the King-

dom of our Bleffed Lord and Saviour!

I am,

Sir,

Your most humble Servant,

Calcutta, Dec. 31th, 1715.

Sam. Briercliffe.

# 190 Of a Damulian School. Let. XXXII.

### LETTER XXXII.

## To Mr. Henry Newman.

Of a Sum of Money sent over to India. Journey to Tranquebar obstructed. A Damulian School is designed, and a Protestant School actually erected at Fort St. George

In the Letter I fent you in September last, among other Things, I acquainted you that at Mr. Grundler's Desire, I fold the Silver sent on the Heathcoat for 770 Pagodas, which is equal in Value to 346 l. 10 s. which I immediately sent to Tranquebar, upon a Danish Sloop that was then ready to fail: And that I had like wife received out of the Company's Cash, 370 Pagodas 16 Frankens, being the Value of 1381. 7s. paid to the Company in England by Mr. John George Huyck, as a charitable Gift to the Missionaries, &c.

The unusual Rain that fell this Season all over the Country made Travelling impracticable, so that I could not hitherto set about my intended Journey to Tranquebar: However, I prevailed upon Mr. Grundler to begin a Correspondence of Letters with our Governous. These Addresses were so well received, that the Governour has given Mr Grundler repeated Assurances of his Protection and Favour, whenever he shall think it proper to open a Malabase

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## Part III. Of a Damulian School. 191

rian School, either here or at Fort St. David. Mr. Grundler thinks it better to delay the Execution of this difficult Project till Mr. Ziegenbalgh's Arrival; but when I have difcoursed with him upon the Subject, (which I hope will be about a fortnight hence) I believe he may be prevailed upon to begin fooner. the mean Time, Sir, I am perswaded it will be a great Satisfaction to you to hear that my Endeavours to get a Charity-School erected here, for the Education of poor Protestant Children, are at length become effectual: For having laid my former Proposals before the Governour and Council, when they were at Leifure to confider them, they readily approved of the Defign: And I must do the Governour that Justice as to own, that he was particularly forward in promoting it.

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We have already upwards of Thirty Children, who are not only cloath'd and taught, but likewife maintained by a Monthly Collection that is made in the Church. The Boys live in one Apartment under the Charge of a Master and Usher, and the Girls in a separate House under the Care of a Mistress and Assistant. Inclosed you have a Copy of the Proposal that I first offered to the Governour, the Fundamental Rules and Orders agreed upon in a Veftry, and an Account how the Children are to employ their time. When we opened the School about two Months ago, we had a Fund of about 3501. Sterling, by two Legacies bequeathed to this Foundation; and we have bad a generous Contribution among the Inhabitants fince, which will increase the School-Stock to 1000h Ster-

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### 192 Of a Protestant School. Let. XXXII.

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ling and upwards, of which the Governour gave 225 l. and others have contributed likewife very liberally; fo that there will be no. thing wanting to make the School flourish. but a good Spot of Ground within the Fort or English Town to build a spacious School-House or Hospital. The only convenient Place is a large old House called Jersey-House, which belongs to the Company, and is ready to tumble down. We have purposed to purchase it, but the Governour hopes the Company will give it to the School, he having proposed this to them in the general Letter now fent home, wherein he has strenuously recommended our new Foundation, and shewn them that they are likely to reap great and lasting Advantages from it. If the Directors can be prevailed upon to give that House for building an Hospital; I do not doubt but within a very few Years it will be in as flourishing a Condition as any School in Europe, for it meets already with the greatest Encouragement imaginable.

I have not yet received the Packets that Mr. Grundler fends Home by these Ships, but I expect them in a Day or two, and shall then

take Care of them.

If the Honourable Society should send out any more little Books of Piety to this Place, I wish they may be such as are wanting in our new School, I mean Primmers, Catechisms, (especially the Scripture one) Prayer Books, and New-Testaments. I had one hundred Copies of the Horn Book from Tranquebar, and when I go thither, intend to get as many of a short Spelling-Book printed off, they being necessary for present Use, the other Sort

Part III. Of a Protestant School. 193
Sort of Books now named, we can wait for till
we are supplied from Europe. I am in great
Haste, the Ships being to sail very soon.

I am,

Sir,

Your, &c

Fort St. George, Jan. 21. 1715-6

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William Stevenson.

#### LETTER XXXIII.

From the Governour and Council at Fort St. George.

To Mr. Henry Newman.

The Governour and Council signific their Readiness to encourage the Mission. A Protestant School erected at Fort St. George.

SIR,

Planding our selves guilty of a very great Omission, in not answering by the last Ships, a very handsome Letter from the worthy Society for Promoting Christian Knowledge, which

194 Of a Protestant School Let. XXXIII.

which happen'd by a Change in our Secretary's Office, whereby the faid Letter was mislaid: we take this Opportunity to beg their Pardon through your Means, and to affure them, that we are, and will be ready upon all Occasions to patronize and encourage that noble and ufeful Defign, which they are pleased to recommend We have offer'd our Service to the Missionaries at Tranquebar more than once, promising them our utmost Assistance, whenever they think fit to extend their Malabar Schools to any of our Settlements, under this Presidency. We should be glad to see some capable Men of our own Nation in Holy Orders, that are not above undertaking a Work of this Nature: Till that happens, we can fee no great Prospect of the Success you propose in opening a glorious Scene of the Christian Church in these Parts.

However, we have made a Beginning this Year in as handsome a Manner as we could, to erect and establish a Charity-School for the Education of poor Protestant Children, such as are born of mixt Parents, and, for Want of due Care, have been very frequently seduc'd by the Raman Catholick Missionaries in these Parts, which, by the Grace of God, we hope to prevent for the future: And whenever you are pleased to fignify to us, which Way we can be serviceable to the great and pions Defign you have in Hand, we intreat you to believe, and perswade your worthy Society that we will very readily fet about it;

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Part III. at Fort St. George. 195
which, with our humble Thanks for their
good Wishes, is what offers at present from,

SIR,

Your very humble Servants,

Fort St. George, Jan, the 26th, 1716.

E. Harrison, Tho. Frederick, William Jennings, Richard Horden,

Thomas Cooke, John Legg, Jos. Cooke, Rand. Fowke.

### LETTER XXXIV.

To Mr. Henry Newman.

He expresses a great Readiness to encourage the Mission. A Charity-School is set up for the Benefit of Protestant Children.

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I Am favour'd with your very obliging Letters of the 22d of March 1714, the 19th of Ottober 1714. and the 4th of January following. It is now fome Time fince I last did my self the Honour to write to you, having been much indispos'd in my Health fince my O 2 Removal

## 196 Of a Protestant School. Let. XXXIV.

Removal to Vizagapatnam; but am, I hope, now in a Way of Recovery by God's Help; and while I live here, I shall not be wanting in my Endeavours to do all the good Offices I am able to the Missionaries at Tranquebar, or any others engaged in so commendable a Defign; I am very glad to understand the King of Denmark has given fuch Encouragement to them. It was a great Loss they fuffer'd by the Danes Bourgh, which was fo unfortunately loft in her Passage out from Copenhagen; and it must be very pleasing and delightful to fee their King to well affected towards promoting the Work they are engaged in, by a further Supply necessary for them.

I did not return here till the 7th of October last, when I received the Packet of Books sent to me by the Society, which are distributed by one of our Chaplains here, among such as they will be most serviceable to: The several Parcels also, mentioned in yours of the 4th of January 1713. were also received by him in my Absence here, who is a Day or two ago gone to Fort St. David, to take his Journey from thence over-Land, to visit the Missionaries at Tranquebar.

I shall not fail to supply the Money Mr. Hoare mentioned, if there be Occasion, as I have great Hopes a little Time more will demonstrate; A Charity School being last Month set up for poor Children to be brought up and maintain'd, which has a fair Prospect of being largely improv'd by the Countenance our Governour is pleased to give to it, and his cha-

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Part III. Of a Protestant School.

197

ritable Contribution thereto. It is not yet in the Method the Danes pursue at Tranquebar, there being only our Soldiers and other Europeans poor Children at present entertain'd, in Number about Thirty Boys and Girls: And as to what you are pleased to mention touching the Natives, I shall by the Heathcoat, daily expected to call here from Bengall, offer some further Materials, if it please God I am well; and am in the mean Time,

SIR,

Your most obedient

humble Servant,

Fort St. George, Jan. the 24th, 1715.

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# 1980f the Church and Schools Let. XXXV.

### LETTER XXXV.

## To Mr. Henry Newman.

An Account of the Management of the Church and Schools at Tranquebar. Of a Paper-Mill begun to be erected. The most convenient Place for a Charity-School.

SIR,

Sent you a Letter by the Mary, and inclosed some Papers in it, to give you the clearer Notion of the Charity-School that we

founded lately at Fort St. George.

Since that, I have been at Tranquebar, where I spent three Days with great Satisfaction. On Sunday I heard Mr. Grundler preach to the Malabarian Converts in their own Language; and Mr. Berlin made an useful earnest Lecture in Portuguese. The People seem'd far more attentive, serious, and composed in their Behaviour, than our Europeans generally are: And the Children whom I heard catechiz'd in Portuguese, have juster Notions of Religion, and are greater Prosicients in true Christian Knowledge, than those of a more advanced Age are among us.

I have no Time to enlarge upon the Order and good Discipline that are kept up in the three Schools, nor the continual successful Labours of the Missionaries. The Governour

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Part III. at Tranquebar.

199

and the Danish Minister of Tranquebar, gave Mr. Grundler an extraordinary Character, and confirm the good Opinion I always had of him. He is a Man of great Probity, Sobriety, Prudence, and every good Quality, necessary to render him capable of carrying on the Work of the Mission.

Mr. Berlin is also a very pious, diligent Youth, and seems to have a Genius for Languages, which is very requisite in a Missionary: He made so great a Progress in the Portuguese Tongue, that he was Master of it in one Year, and now preaches in it with great Ease

and Fluency.

As for Mr. Adler, he is an Artist so useful and ingenious, that he deserves the greatest Encouragement. I saw the Paper-Mill he is now a making: It is in great Forwardness, and will be finish'd, he says, in a sew Months. Governour Hassius, who is half concern'd in the Project, is a fraid it may miscarry for Want of those Linen Rags they use in Europe: But if this Country-Linen can be serviceable, they will get a considerable Prosit by their Manufacture, besides their surnishing Paper for the Use of their own Presses.

In my next Letter, I shall lay before you the Obstacles that at present retard the Progress of the Mission in these Parts, and what

Methods are most likely to promote it.

Mr. Grundler and I are of Opinion, that it will be most proper to begin a Charity-School (for the Heathen Children) here in Fort St. David, rather than at Fort St. George; because this Place being not above 60 or 70 Miles distant from Tranquebar,

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one of the Missionaries can easily go over and direct the Management of the School. Whereas a Journey to Madras is both more tedious and chargeable. Besides, the Country-People here seem to be less prejudiced, and less engag'd in Commerce and the other Affairs of Life, than those in the populous Town of And as they have more Leifure, Madras: fo it is likely, they will have greater Inclination to learn and practife the Doctrines of the Gospel. But Mr. Grundler thinks it altogether necessary, that he or Mr. Ziegenbalgh be upon the Place at the first Opening of the School. And I advised him, when he sets about it, to bring two or three of the Tranquebar Scholars with him to this Place, to begin the School, and to encourage People to send their Children thither for Instruction.

In my former Letter, I desir'd, that if the Society were inclin'd to send out any more pious Books, they might be such as are most wanting in our Charity-School at Madras, I mean, Prayer-Books, New-Testaments, and the

best Catechisms.

Mr. Hastings, the Governour here, sent Mr. Grundler's Packet of Letters by our English Ships, and recommended them to Mr. Wolley's Care.

Your most obliged, humble Servant,

Fort St. David, Feb.

William Stevenson.

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# Part III. The Miffionary's Return, &c. 201

### LETTER XXXVI.

To the Reverend Mr. Boehm at London.

[Translated from the High- Dutch.]

Mr. Ziegenbalgh being arrived at Deal, hath a Pacquet and Letters sent after him: His Concern about the Mission, and Acknowledgment of the Civility received in that Place.

Have received at Deal the Copies of the Two Speeches, delivered before the Society when I first waited upon them at London. I desire you, to send thereof a Copy or Two, both to Copenhagen and Hall, with the first Op-

portunity.

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Here goes a Report, that Mr. Collet was shortly to be translated to the Government at Madras in India. If this be so, I don't question but the Honourable Society will think sit to recommend the Concerns of the Mission to that Gentleman. If the Wind continues fair, we are like to put to Sea this Day. I have with my Family, already spent some Days on Board the Ship, and sitted up every Thing for our better Conveniency. I have received the Society's Letter, designed for Mr. Grundler, with some others directed to Gentlemen that reside at Madras. The Gentleman to whom we were recommended at Deal, hath used us very civilly, and been helpful to us on several Accounts.

# 202 The Missionary's Return Let. XXXVI.

Be pleased to assure our Benefactors at London of our grateful Sense for all Favours we have enjoyed during our Stay among them.

I remain, &c.

On Board the Prince Frederick, near Deal, March the 4th, 1716.

Bartholomew Ziegenbalgh.

Note: The following Letter having been omitted in its proper Place in the Beginning of this Volume; the Reader is desired to accept of it here, as it contains an Account of some memorable Circumstances, not improper to precede the two Speeches that follow it.

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### LETTER XXXVII.

To the Reverend Mr. Boehm.

[Translated from the High-Dutch.]

Mr. Plutscho arrives at the Cape of Good Hope. He explains the Motive of his Voyage, and designs to come to England. An Account of Mr. Finck's Death, and of the Goods that were preserved for the Benefit of the Mission.

Lord, safely arrived at the Cape of Good Hope, where I landed the 22d of December last, on Board an English Ship, after Three Months Voyage. I am fully resolved to see you in England, (if God permits it) and to confer with you about the Work of the Mission, and particularly the Removal of such Things as hitherto have obstructed its Progress. This last must be chiefly effected in Europe. For since these Obstacles are for the most Part caused by the Christians themselves, nay, by those that call themselves Protestants; 'tis certain they must be removed there, where they take their first Rise.

I am enter'd upon this Voyage with an intire Approbation of my Fellow-Labourers in the Mission, who are in Expectation, that from

# 204The Miffionary's Return Let. XXXVII.

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my Presence in Europe, some Help may accrue to their Labours in India. For the same Reason I am also to continue in Europe, and do what lieth in me, both in Denmark and other Protestant Countries, to promote the Design wherein we are engaged. But of all this I hope to give you a larger Account, whenever Providence shall be pleased to carry me safe to England; whither our Vessel, call'd

the Tankerville, is shortly to fail.

The Frigate wherein Mr. Finck was embark'd, had the Misfortune to fall into the Hands of the French, who having taken the Money, and other Things of Value, did, upon certain Terms, return the Printing-Press, (r) &c. which the Society was pleased to send us for scattering the more effectually the Word of the Gospel among the Heathen in India. Thus indeed the Press is, with a few other Things, happily preserved for the Use of the Mission; but Mr. Finck himself, who was to attend it, is said to have died of a malignant Fever that seized him in Brazil, and carried him off, after they had sailed a Day or two from that Coast.

Some Letters and Papers that were found upon him, were returned by the Enemy, and have been deliver'd to me here. The chiefest whereof are as follows: (1.) A Bill of Exchange of Twenty Five Pound, presented to the Missionaries by a charitable Lady in England. (2) A Letter writ in English by a well disposed Gen.

<sup>(</sup>r) See the First Letter of this Collection, page 13. 69

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Gentlewoman, with a Translation thereof added in High-Dutch. The Letter fays, that two Broad Pieces had been wrapt up in it for the Benefit of the Mission. And indeed one of these Pieces had happily escaped the Enemies Hands, and was found sticking in one of the loofe Papers, scattered about in the Ship. May the Lord be an abundant Reward to these Persons, and may He constantly quicken them with the Light of his Countenance! (3.) A Letter from the worthy Society, wherein they do us the Honour to invite us into the Number of their Corresponding Members. (4.) A Letter from a Friend at Gosport. (5.) A Letter from Mr. Ludolf. (6.) A Paper containing some Remarks to be observ'd by Mr. Finck. (7.) A Letter from your felves, wherein you give us fome Hopes of several Protestant Churches, who are like to promote the Mission.

I am of the same Opinion, that the Time approaches, wherein the Lord will visit the Heathen with the Light of the Holy Gospel: And I wish with you, that all those who engage in so Christian an Enterprize, may be indued with a true Singleness of Eye, in the Management of their Trust: Likewise, that they may lay Humility for a Foundation of all their Proceedings, that so the Temple of God may be raised with the greater Hope of Success in the

Pagan World! I am, &c.

Cape of Good-Hope, Jan. the 3d, and Feb, the 6th, 1712.

# 206 Oratio Dn. Postlethwayti. Part III.

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The following Orations were pronounced in Latin before the Society for Promoting Christian Knowledge, upon the Occasion mentioned in the Inscriptions of them. The Translation is annexed, for the Satisfaction of the English Reader.

Oratio coram Venerabili Societate de promovenda Christi cognitione habita Londini Novemb. 13, 1712; cum Vir Reverendus Henricus Plutschovius Dania Regis Missionarius, ex India Orientali redux, in Conventu ejusdem Societatis reciperetur, A Joanne Postlethwayt, Schola Paulina Rectore, & dicta Societatis Socio.

Reverende in Christo Frater!

OUOD nos assiduis precibus orare justit docuita; Christus, ut Regnum Dei adveniat, id ipse tum demum suturum pollicitus est, cum plenitudo gentium advenerit, &, quod inde secuturum est, cum gens Judaica ipsum Messiam suum amplexa, adoraverit. Quandoquidem vero neutrum horum solis precibus nostris impetrandum sit; propterea Ecclesia Christiana iisdem opibus augenda est, quibus primum suit constituta. Ut Christus olim Apostolos suos in gentes omnes emisit, ita ex ipsa

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Part III. Oratio Dn. Postlethwayti. 207

ipsa ejus Ecclesia homines Zelo Dei & affectu vere Apostolico perciti, in gentes, Dei verio:

ejus cultus ignaras, emittendi funt.

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ex pla Et profecto Ecclesiæ Reformatæ in hac parte officio suo non desuere. De Pontificia nihil dico, ex qua emissi, a Dæmonum malorum cultu, ad veri quidem Dei, sed cum eo simul ad Angelorum, hominum desunctorum, & quæ utrosq; referant, imaginum cultum, homines traducunt.

De pio illo Ecclesia nostra Anglicana studio, exteris nullis, nedum tibi, Vir Reverende! iguoto, non est hic dicendi locus: Neq; sane par exterarum Ecclesiarum studium nobis minus notum, vel laudatum est. Inter cateras vero, Ecclesia vestra Danica pietas, prudentia & selicitas pracipue spectanda est, & merito admiranda, qua viros operi tanto omnium maxime idoneos, in ultimas terrarum oras, emist.

Si cœpti hujus vestri eventum spectemus, is etiamsi nondum talis suerit, qualis optandus erat, felicior tamen multo suit, quam in gente barbara prorsusq; inculta, sine singulari quadam ope Divina, expectari potuisset.

De hoc Ecclesiæ Christianæ augmento, hæc hominum optimorum & Religionis vere Christianæ domi forisq; propagandæ studiosissimorum, Societas, Deo Optimo Maximo gratias agit, vobisque hunc laborum vestrorum frudum

gratulatur.

Hoc porro est, quod ipsorum nomine, jussuq; vobis pollicear; si præter enixissimas apud Deum preces, humanarum suppetiarum quidquam 208 Oratio Dn. Postlethwayti. Part III.

quam ad hoc opus promovendum ab ipsis præberi poterit, id vos non modo postulatum,

sed ultro oblatum, certo expectabitis.

Tibi speciatim, Vir Reverende, gratias agunt, qui se prius, quam tuos, salutare non gravatus sueris, & rei omnium longe gratissimæ, Ecclesiæ Christianæ auctæ, nuntium retuleris, indiesq; augendæ spem facias.

Id denique restat, ut tibi selicem in patriam reditum, vitam cum salute integerrima longissimam, tandemque studiorum laborumq; tuorum præmium in cælisæternum, precentur.

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# Part III. Mr. Postlethwayt's Speech. 209

# The foregoing Speech in English.

A Congratulatory Speech delivered before the Honourable Society for Promoting Christian Knowledge, November 13, 1712. when the Reverend Mr. Henry Plutscho, one of the first Danish Missionaries, upon his Arrival in London from the East-Indies, was received in an Assembly of the said Society: By the Reverend Mr. John Postlethwayt, Master of St. Paul's School; and Member of that Society.

Reverend Brother in Christ!

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THAT which Christ hath taught us to ask in our daily Prayers, that the Kingdom of God may come, he has promis'd shall at length be effected when the Fulness of the Gentiles shall be brought in; and in Consequence of that, the Jewish Nation having embraced Him as their Messiah, shall adore Him. Wherefore fince neither of these can be obtain'd by our Prayers alone, the Christian Church is to be increased by the same Means by which it was first planted : As Christ heretofore fent his Apostles to all Nations, so from the Church of Christ, Men mov'd with a truly Apostolick Zeal and Affection for God, must be feat among the Nations ignorant of God and his true Worship.

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And indeed the Reformed Churches have not been wanting in this Respect. I say nothing of the Romish, whose Emissar es lead Men indeed from the Worship of Devils to that of the true God, but withal to that of Angels, and the Dead, or which respects both, to the

Worship of Images.

This, Reverend Sir, is not a proper Place to speak of the pious Endeavours of our Church of England, not unknown to Foreigners, much less to you; nor indeed are the like Endeavours of the Foreign Churches less known or commended by us: But among others, the Piety, Prudence, and Felicity of your Danili Church, in fending Men excellently qualified for fo great a Work, to the utmost Parts of the Earth, is chiefly to be regarded, and juftly to be admir'd.

If we consider the Success of this your Undertaking, though it be not yet fuch as might be wish'd, it is however much more happy than could be expected, without the fingular Bleffing of God, among a barbarous and on-

cultivated People.

For this Increase of the Christian Church, our Society, earnestly desirous of propagating the true Christian Religion, both at Home and Abroad, give Thanks to God, and con Dign gratulate you upon this Fruiz of your Labours

And I am further desir'd to assure you in their Name, of the Continuance of their mon cum earnest Prayers to God, and that if there be healt any Thing in their Power of numane may de messer ance for promoting this Work, you may de messer ance for promoting this wour Desires, adola

## Part III. Mr. Postlethwayt's Speech. 2 1 1

They particularly thank you, Reverend Sir, that you have vouchfafed to visit them before your own Countrymen; and have brought the most welcome Tidings of the Enlargement of the Christian Church, with the Hopes of its daily Increase.

It only remains, that they pray for your fafe Return to your Country, that you may enjoy long Life with perfect Health, and that at length your Labours and Endeavours may

be eternally rewarded in Heaven.

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Reverendi Dn. Plutschovii Responsio ad Orationem pracedentem.

Viri Nobilissimi & admodum Reverendi!

T TUmillimas primum cœlesti Patri gratias LI perfolvo, qui per varios casus reruma; discrimina, quibus terra mariq; circumvallatus hactenus fui, salvum me tandem & incolumem hactenus fui, salvum me tandem & incolumem ad Magne Britannie oras deduxit, ut & Vobis, Dignissimi Viri, pro exhibitis Indis Beneficiis, gratias agere possim. Multa instat in India Orientali messis, sed perexiguus est operariotum numerus. Ipse Nigrorum terræ ad messem sibalbescunt; sed Christianorum mores, nulla see bonorum fructuum maturitate conspicui, messem impediunt. Deaurata Paganorum sidala musco bine inde obducuntur; sed aurie Hola musco hine inde obducuntur; sed auri lacra

### 212 Oratio Dn. Plutschovii. Part III.

pat manusque, nimium ubiq; Gentilium oftendit oculos. Margaritam quidem in India quærunt Christiani; sed non unicam illam & æternum duraturam, propter quam prudens Negotiator vendit omnia, qua habet. Hinc vero male audit Religio Christiana in Ethnicorum orbe! Dubitant Pagani, (nec sine ratione!) an Religionis puritas, quam ore jactamus, cum vitæ impuritate, quam moribus prodimus, consistere possit. Vita Christianorum terrenis inhians, Religionem, quæ ad superna tendere dicitur, secum ad terrena rapit, & contemptui exponit.

Vos vero, Patroni maximi, eo allaborastis hactenus, ut in India tam Orientali, quam Occidentali, propriis radiis denuo corruscare incipiat nostra Religio. Gratulor ex animo de dignitate hac, quam præ aliis nationibus conferre vobis voluit divina Providentia. Pergite tramite, quo cœpistis: Tales Indis nostris concedite Doctores, qui sanctitatem doctrinæ, vitæ etiam sanctimonia condecorare satagant: Quorum vita sulgur sit, & verba tonitrua: Qui nec al Pseudo-Christianorum minas, nec ad Paganorum

infultus, expavescant.

Varia illa Impedimenta, quæ tanti moment negotium circumstant, vos non terreant; ne sinistra hominum judicia animum vestrum pre ganorum bono intentum, frangant. Per Gloria & Dedecus! veri Missionarii Symbolum est, domnium, qui sub Christi vexillo strenue militant. Magna vos manet merces in cali Ardna res est Propagatio Evangelii, quippe qui

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non tam arte humana, quam Zelo, Divina Gratia nitente, perficienda est. Cœlestem ad hoc sapientiam, studium & conatum ex animo vobis adprecor, & tam meipsum, quam comilitones meos post me in India relictos, savori vestro continuo, auxilio & protectioni humillime commendo.

The Reverend Mr. Plutscho's Answer to the foregoing Speech, translated into English.

Honourable and Reverend Sirs!

A ster rendring most humble Thanks to Almighty God, who has, through many Distinctives and Dangers with which I have been encompassed by Sea and Land, at last brought me safe to Great Britain; I return all possible Thanks to you, most worthy Sirs, for all the Favours you have shewn to the Mission in India. The Harvest in the East-Indies is plenteous, but the Labourers are sem. (s) The very Countries of the Negroes are growing white to the Harvest, (t) but the Lives of many Christians, not remarkable for bringing forth good Fruit, greatly retard it. In some Places, the golden

<sup>(</sup>s) Matt. ix. 37.

<sup>(</sup>t) John iv. 35.

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Idols of the Pagans begin to be covered with Moss; but the vile Avarice which engrolles the Hearts and Hands of the Christians, gives general Offence to the Heathen. The Christions indeed feek Pearls in India, but not that goodly one of great Price and eternal Duration, for which the wife Merchant fells all that be bath. (u) Hence it is, the Christian Religion has no more Reputation in the Heathen World: The Pagans doubt, (and not without Reason!) whether the Purity of the Christian Religion, which in Words we boast of, can confelt with the Impurity of Life which we discover in our Manners. The ' Life of Christians, intent upon earthly Things, finks Religion to Things below, which should raise us to Things above, and exposes it to Contempt.

But you, most worthy Patrons, have hitherto labour'd fo vigorously, that our Religion begins at last to shine, with its own Rays, in the East, as well as in the West-Indies. I heartly congratulate you, that it has pleas'd the divine Providence to confer this Honour upon you above other Nations. Go on in the Way which you have begun. Send fuch Instructers to our Indians, as may use their utmost Endeavours to adorn the Holiness of their Doctrine, with the Innocency of their Lives; whose Life may be as Lightning, and whose Words as Thunder: Who may neither be affrighted at

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<sup>(</sup>u) Matt. XII. 46.

Part III. Mr. Plutscho's Speech. 215 the Menaces of false Christians, nor the Insults

of Pagans.

Let not those various Difficulties, which attend an Affair of fo much Confequence. terrify you; nor the Prejudices of Men alter your good Intentions towards the Heathen. By Honour and Dishonour, (m) is the Motto of a true Missionary, and of all that manfully fight under Christ's Banner. Great Rewards remain for you in Heaven! The Propagation of the Gospel is a Matter of fuch vast Importance. that it cannot be perform'd fo much by humane Art, as by a Zeal relying on divine Grace: And for the carrying on this Work, I heartily wish you heavenly Wisdom, Zeal, and Resolution, humbly recommending my self and Fellow-Labourers left behind me in India, to the Continuance of your Favour, Affistance, and Protection.

Oratio

Oratio coram Venerabili Societate pro promovenda Religione Christiana, habita
Londini Decemb. 29. 1715. Cum vir
Clar. Barth. Ziegenbalgius, Missionarius
Danicus ex India Orentali redux, in
Conventa ejustem Societatis reciperetur,
A Gulielmo Nicols, A. M. Ecclesia
Stockportensis Rectore, & dicta Societatis
Socio.

Mpositum mihi a Venerabili Societate munus detrectare nec possum, nec volo. Te igitur, Vir clarissime, in Europam reducem, & jum ad nos peramanter divertentem, ipsorum nomine libenter saluto; tibi gratias agens quamplurimas, quod tanto animi ardore, tot exantlatis laboribus, tot periculis terra mariq; superatis, inter barbaras gentes, Indos nimirum Orientales, Evangelistæ munus seliciter obieris, lucem in tenebris sedentibus attuleris, regnum Christi egregiè promoveris, Scholas institueris, Ecclesias plantaveris, & multas animas ad salutem perduxeris.

Accepimus literas tuas, pietate, prudentia & zelo verè Apostolico, plenas; ex quibus nascentis Ecclesiæ statum didicimus: Deo Patri luminum, ut par est, gratias agimus, quod tuis, sociorumque tuorum laboribus, ipse demum, qui solus potest, tam prosperos successus dederit. At Christianorum quorundam

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dam deudovipav moribus peffimis, avaritia, luxuria, partium studio, fraterno denique odio Evangelii curfum in illis orbis partibus aliquanto impediri, vehementer dolemus: Alios fic vivere, ut decet eos, qui fide, charitate, & omni virtutum genere ad gloriam & immortalitatem aspirant, magnopere gaudemus.

Curam & laborem tuum in transferendo Evangelia in linguam Damulicam, laudamus, non dubitantes, quin Versio illa adducendæ genti ad fidem Christianam, magno usui sit futura: ut vero reliquos facræ Scripturæ libros transferre, & impressos primo quoque tempore

evulgare velis, obnixè oramus.

Quod proximis literis tuis res Britannicas in meliorem statum jam feliciter mutatas. nobis gratulatus fueris, fecisti ut virum optimum decuit, & gentis nostræ amantissimum. Singulari Dei providentia factum est, ut Reginæ pietate insigni, & modo in cælum receptæ, GEORGIUS bonorum omnium votis successerit, à quo beneficia quamplurima Populus Britannus accepit, & majora adhuc sperat; quum illo Rege nihil in terris majus meliusve lit, nec erit,

#### Quamvis redeant in aurum Tempora priscum.

Amisimus Archiepiscopum Cantuariensem, Thomam Tenisonum, virum omni laude dignum, hujus Missionis Fautorem eximium:

Sed - Non deficit alter Aureus;

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Illi ab optimo Principe cum totius gentis applausu is datus est Successor, quo nemo tanto munere dignior, temporibus hisce necessarius, vir pietati promovendæ, paci restaurandæ, bonarum literarum studiis restituendis, natus, & plane à Deo laboranti Ecclesse suæ datus. Ille Societatis de promovendo Evangelio in partibus transmarinis institutæ, jam Socius, mox Præses suturus, operam dabit, ut Evangelii lux longe lateque per orbem tertarum spargatur.

Fore aliquando, ut omnes gentes ad Christum convertantur, omnes linguæ laudent Dominum, oracula divina nobis sidem faciunt: Id eventurum temporibus nostris, (dignos in vineam suam emittente Deo operarios) cur non speremus? Certè nos ca facere decet, quæ ad tantam selicitatem maximè conducunt, & Deo, qui bonorum votis, precibus, studiis, laboribus semper adest & favet, eventum relinquere.

Tu vero, Vir optime, de Patria, de Nobis, de bonis omnibus bene mereri perge; & Deum laborum tuorum omnium, quos Ecolesiæ sua causa suscepisti, Remuneratorem inventurum te aliquando, constanter, quod facis, spera.

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Part III.

# The foregoing Speech in English.

A Congratulatory Speech before the Honourable Society for Promoting Christian Knowledge, Decemb. 29. 1715. When the Reverend Mr. Bartholomew Ziegenbalgh, one of the first Danish Missionaries, upon his Arrival in London from the East Indies, (with a Design to return thither again) was received in an Assembly of the said Society, By William Nicols, M.A. Rector of Stockport, in the County Palatine of Chester, and Member of that Society.

HE Commands of the Honourable Society, I neither can, nor will difobey. In their Name therefore, I most willingly congratulate you, Reverend Sir, upon your Return into Europe, and making us this kind Vifit. We rejoice, that after you had encountred fo great Perils by Sea and Land in the Way, and furmounted still greater Difficulties and Dangers on the Place; you have no less fervently, than happily, performed the Work of an Evangelist, among a numerous, but barbirous Nation in the farther India, and brought light to them who fat in Darkness, mightily promoted the Kingdom of CHRIST, erected Schools, planted Churches, and thereby brought many Souls to Salvation.

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We received Your Letters, full of Piety, Prudence, and a Zeal truly Apostolical, acquainting us with the State of the Infant-Church; and we render most humble Thanks, as becomes us, to God, the Father of Lights, that He, who alone can, hath vouchfafed you, and your Companions in this Labour of Love, fo prosperous a Success. We grieve indeed, that the Course of the Gospel hath met with any the least Obstruction by the depraved Manners, the Avarice, Senfuality, Party-Hatred, and Divisions of Christians falsly so call'd: But we rejoice to hear, that others live as become those, who, by Faith, Charity, and all kind of Virtues, aspire to Glory and Immortality.

We praise and admire your great Care and Labour, in turning the facred Gospels into Malabarick; and doubt not, but that Translation will be of fingular Use to the bringing that Nation to embrace the Christian Faith; and we earnestly befeech you, Sir, to give a like Version to the other Books of holy Writ, and when Printed, to publish them with all Ex-

pedition.

You congratulate us in your last Letter, on the happy Change of our British Affairs; and in this you do, as becomes a good Man, and a Lover of our Nation. It is by the fingular Providence of Almighty God, that, conformably to the Desires of all good People, King GEORGE is decome Successor to the Pious QUEEN, now in Heaven; a King, from whom the British Nation hath received great Benefits, and hopes still to receive greater;

Part III. Mr. Nicols's Speech. 221

greater; since nothing on Earth is greater or better than this King, nor perhaps ever will be.

—— Quamvis redeant in aurum Tempera priscum.

We have lost that most excellent Person, Dr. Thomas Tenison, Arch-Bishop of Canterbury; a Man worthy of the highest Commendation, and an eminent Promoter of this generous Undertaking; but,

---- Non deficit alter Aureus.

Such a Successor is given him by the best of Princes, and that with the concurrent Voice of the whole Nation: That there is not a Man more worthy of so weighty a Charge; a Man necessary for these Times, born to promote Piety, restore Peace, revive Learning; in a Word: A Prelate bestowed of God, for the Establishment and Support of his Church, who, being in a short Time to preside in the Society for Propagating the Gospel in Foreign Parts, will exert his utmost Endeavours to display its saving Light throughout the World.

The Divine Oracles give us just Ground to believe, the Time is coming, when all the Nations of the Earth shall bow to CHRIST's Sceptre, and with one Heart, and one Voice, glorisie the God of Heaven. Why should we not hope, that this may be accomplished in our Days? Let us do those Things which conduce to so great a Happiness, and leave the

mighty

222 Oratio Dn. Ziegenbalgii. Part III. mighty Event to God, who hath promised, and is Faithful.

Go on then, worthy Sir, to deserve well of your own Country, of Us, and the whole World, firmly hoping, that you will find the great and good God a plentiful Rewarder of all the Labours you sustain, for the Enlargement of his Church and Kingdom on Earth.

Reverendi Domini Ziegenbalgii Responsio ad Orationem præcedentem.

Spectatissime Domine Prases: Viri admodum Reverendi, Illustres & omnium ordinum Honoratissimi.

RATIAS ago DEO TER OPTIMO MAXIMO, quod pro sua benignitate hinc & illine inter Christianos hoc tempore viros excitaverit, & indies excitet, qui non solum in orbe Christiano de promovenda vera pietatis praxi maxime solliciti sunt, sed & laborem suum, studium, diligentiam, curam denique omnem adhibent, ut doctrina Christiana in Paganorum quoq; orbe plantetur, propagetur & simulacrorum cultores per verbi divini pradicationem ad veram conversionem (qua discente

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debet,) invitentur.

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In talium virorum numerum, Vos Patroni Maximi, imprimis refero. Postquam enim aliquot ante annos de Evangelii radiis inter Paganos Orientales sparsis, in Europam delata est fama, Vos divino commoti Spiritu, propagationi Evangelii confiliis atq; auxiliis ultro subvenistis. Non modo nos indignissimos Paganorum doctores ad utiliffimum literarum commercium eyocastis; non modo singularem benevolentiam, favoremq; variis modis & docomentis exhibuiftis; non modo ad Ecclefiæ Scholarumq; nostrarum incrementum multa subsidia contulistis; non modo complures alios nobis excitastis in Magna Britannia fautores; fed apparatum insuper Typographicum, ad evulganda divina oracula, Malabarica genti ultro concessistis.

Hinc vero non modo Serenissimum Danie Regem, FRIDERICUM QUARTUM (qui admodum benigno in Missionem est animo:) propensum in vos habetis, sed bonorum omnium vota vobis conciliaftis & gratulationes, quod littoris Coromandelini incolis, corum filis & iis, qui nascentur ab illis, media obtuliftis, quibus ad vitam æternam ab incunte atate erudiri queant. Ad hoc accedit, quod variæ adversariorum calumniæ, quibus cœptum inter Paganos conversionis opus onerarunt hactenus, verbig; cursui obicem ponere studuerunt, animos vestros a nobis & toto

Missionis negotio, alienare non potuerint.

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Quare Vobis omnibus, Illustres Viri, humillimas ago gratias, pro vestris beneficiis, tam largiter & cumulate in nos & nostræ Ecclesiæ cives, hactenus collatis. Et quia nec ego, nec commilitones mei, nec etiam ii, qui vestrorum beneficiorum in Paganorum orbe participes facti funt, in his terris debitas vobis refundere gratias valemus; imploramus Deum, omnis boni Remuneratorem, (& Autorem) ut centuplicem vestrorum laborum ac beneficiorum fructum suo tempore vobis largiatur; nulli dubitantes, quin omnes illi, qui vestra beneficentia ex Paganorum grege ad vitam funt fervati, vobis omnibus in æternam Triumphante Ecclesia æternas acturi sint

gratias.

Si cæpti operis successium spectenius, nondum quidem talis est, qualem ipsi optamus: Temporum iniquitas, operariorum paucitas, Christianorum vitæ perversitas, ipsorum Paganorum ruditas, negotii ipsius dignitas, & nostra ad illud curandum imparitas, necessiriorum subsidiorum penuria, & id genus alia impedimenta, in causa fuerunt, quod coptum Missionis opus altius emergere nondum potuerit. Ipsa semina verbi hinc inde dispersa, quasi mortua nobis viderentur, nisi contra spem sub spe crederemus, post varias tempestates ea fructus suos suo tempore ubertim Deus enim qui plantantibus ac esse allatura. rigantibus nunquam deest, nobis aut successoribus nostris in arduo hoc negotio, talia incrementa dare potest, qualia ex parvulis his initiis fortasse nunquam sperassemus.

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Part III. Oratio Dn. Ziegenbalgii. 225

Eram elapso mense Januario in non incelebri Africa portu, Caput bona Spei, dicto, cum Anglica navis illuc appulfa, primum afferret nuncium de GEORGII ad Magna Britannia coronam, accessione: Cum vero talem Regem ad Britannica sceptra evexerit providentia, eig; in Oriente & Occidente amplifimum aperuerit campum, in quo Evangeli femen sub Ejus auspiciis spargatur; merito vobis multisq; aliis nationibus, de fingulari hoc eventu, digiti Dei

pleno, gratulamur.

Interea doleo Vobiscum Venerabilis Tenisoni vestri & nostri, obitum; quippe quem Indico etiam sub sole filiali semper amore sum profecutus. De continuo ejus auxilio confiliog; optima quæq; sperare jubebat propensus ejus in Missionem animus; de quo indubitata post se reliquit vestigia. Cum autem dignissimus Successor Antecessoris virtutum donorumque exacte sit æmulus; cur dubitemus, quin ipse jacturam hanc nobis sit reparaturus, Ecclesiolam noftram Indicam in tenello infantiæ statu, auxilio suo, confiliis monitisq; pastoralibus, pascendo, fovendo, rigando?

Quod ad me attinet, ex viva experientia & interna convictione, Dei promisso nitente, fateor, magnam inter Paganos instare messem, & hoc nostro tempore multos per verbum divinum ad veram conversionem excitari posse, i modo Christiani mediorum salutis possessores, debitam adhiberent diligentiam, & fua in hanc rem confilia, conferre vellent. Ipse me totum huic negotio consecravi, & divina Gratia me corroborante, porro consecrare

pergam.

Et

Et in certa hac spe, de Gentilium conversione adhuc sutura, rursus ex Europa ad Indiam Orientalem proficiscor; implorans Divinum Numen, ut per varia maris pericula me salvum eo perducere, & conatus meos ad multorum salutem dirigere, dignetur. Polliceor mihi in hoc opere vestras preces, vestrumq; auxilium, & commendo me ac commilitones meos omnes, continuo vestro savori ac protectioni.

Salvator universalis totius mundi, CHRISTUS JESUS, cujus cognitionem ubiq; in mundo propagare studetis, semper vobis Spiritu suo adsistat, animos vestros viribus divinis imbuat mutuoq; charitatis vinculo uniat, vestra consilia essicacia reddat, & cura vestra studioq; in Christianorum pariter ac Paganorum orbe, multas animas ad æternam salutem perducat, vobisq; tandem æternum in cælis præmium concedat!

The Reverend Mr. Ziegenbalgh's Anfwer to the foregoing Speech, tranflated into English.

Reverend and Honoured Gentlemen,

L L Praise and Glory to Almighty God, who, of his infinite Mercy, hath raised up, in divers Parts, and daily stirs up among Christians

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Christians, Men, who are not only sollicitous in Promoting the Practice of true Piety in the Christian World, but employ also much of their Labour, Study, Diligence and Care, in Planting and Propagating Christianity in Heathen Countries, that the Worshippers of Idols may be invited, by the Preaching of the Gospel, to adore the true God, and so, as the great Apostle of the Gentiles teacheth, be turned from

Darkness unto Light.

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In the Number of these Persons, I rank you in a particular Manner, most worthy Patrons: for when it became known in Europe, (some Years ago) that the Light of the Gospel began to shine out to the Indian Heathen in the East, you, Noble Sirs, excited by the divine Spirit, did, by your Counsel and Assistance, greatly further the Propagation of it. You did not only invite us, most unworthy Teachers of the Pagans, to a friendly Correspondence with you by Letters; you did not only testifie to us, by several eminent Instances, your fingular good Will and Favour; not only vouchfafe us many Helps for the Increase of our Church and Schools; not only procure us many other Contributors to this Design in Great Britain: But also, of your own free Will, you generously furnished us with a Printing Press, for Publishing the Divine Oracles in the Malabarick Tongue, for the Benefit of that Nation.

Hence it is, that you have not only His most Serene Majesty, Frederick IV. King of Denmark, (the first and great Promoter of this Mission) very much your Friend; but also Q 2 gain'd

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gain'd to your Selves the Wishes, and Prayers, and Congratulations of all good Men, by supplying the Inhabitants of the Coast of Coromandel, their Children and latest Posterity, with the happy Means of being instructed from their Infancy in the Way to Eternal Life. Add to this, that the Calumnies of our Adversaries, with which they have plentifully loaded the Endeavours used for the Conversion of the Heathen, (studying thereby to put a Stop to the Course of the Gospel,) have not been able to alienate your Minds from us, nor from the whole Design of this Mission.

Wherefore, I give you most humble Thanks, Illustrious Gentlemen, for the many Benefits you have so readily and abundantly conferred on us, and on the Members of our Church. And since neither my self, nor my Fellow-Labourers, nor yet the Pagans, who have been Partakers of these Benefits, can render you in this World deserved Acknowledgments; we implore Aimighty God, the Rewarder (as well as Author) of every good Work, to recompence your Beneficence to us an Hundredfold in the next; not doubting but those Pagans, preserved through your kind Assistance to Life Eternal, will for ever thank you

If we consider the Success of this Mission from its first Beginning; it hath not yet indeed been answerable to our Desires: The Iniquity of the Times, Fewness of the Labourers, the perverse Lives of some Christians among us, the Rudeness of the Pagans, the Dignity of the Imployment it self, and our

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Part III. Mr. Ziegenbalgh's Speech. 229 own Insufficiency for it; the Want still o more necessary Helps, together with other Impediments, have been the Cause, why this Work hath hitherto made no greater Advances. The Seed of the Word fown here and there, would have feemed as dead to us, unless we had believed in Hope even against Hope, that after so many Tempests and Commotions. it would in Time spring up, and bring forth Fruit abundantly. Almighty God, who is never wanting either to the Planter or to the Waterer, can give that Increase to us, or to those who may come after us in this arduous Affair, as was hardly to be expected from fo fmall Beginnings.

I was at the Cape of Good Hope last January, when an English Ship arriving there, first brought Advice of King GEORGE's peaceable and happy Accession to the Throne of Great Britain. Now that the Divine Providence hath raised up this great and good Prince to sway the British Scepter, and opened to Him a large Field both in the Eastern and Western World, for Spreading of the Christian Faith under his Royal Favour and Protection, we justly congratulate you and other Nations on this mighty Event, which nothing but the

Finger of God could have accomplished.

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In the mean time, I condole with you the Death of the most Reverend Archbishop Tenison, your Friend and ours, whom I always embraced with a most silial Affection, even in the distant Indies; whose favourable Opinion of, and good Wishes to this Mission, (whereof he hath left behind him the surest Testimo-

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nies) gave us Reason to hope the best Things from his paternal Counsel and Support: But since his most worthy Successor stands compleatly blest and adorned with all the Virtues and Advantages of his great Predecessor, why should we doubt, but he will abundantly make up the Loss we have sustained; and by his Ghostly Counsel, and Pastoral Admonitions and Incouragements, feed and cherish our little

Indian Church in this her Infant-State?

For my own Part, I must acknowledge, from a lively Experience and an inward Conviction founded on the Promises of God, that to me there is an Appearance of a mighty Harvest amongst these Pagans, and that great Numbers of them might, even in our Days, be gained over to a true Conversion by the Ministry of the Word, if Christians, who have the Means of Salvation put into their Hands, would use their best Endeavours, and exert that Diligence, that Zeal and Vigour that is necessary for bringing about so glorious, so defirable an End. I have wholly devoted my felf to this Work, and will, by the Divine Grace strengthning me, go on still to devote my felf.

In this fure Hope of the Conversion of the Gentiles, I leave Europe, to return to the Indies again, imploring the Divine Majesty, that He would be graciously pleased to conduct me safe thither, through all the Perils of the Deep, and to direct and prosper my Endeavours of guiding many Souls to Salvation. I promise my self, Gentlemen, your Prayers and Assistance in this Work, commending my self and Fellow-

Labourers

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Labourers to your wonted Favour and Protection.

May JESUS CHRIST, the Saviour of the wholeWorld, (the Knowledge of whom you study to diffuse throughout the Universe,) assist you always by his Spirit, strengthen your Minds by his Divine Power, unite you by the Bond of mutual Charity, render all your Deliberations essectual, and by your painful Labours and Endeavours bring many Souls, both in the Christian and Pagan World, to Eternal Happiness, and at length crown you all with an everlasting Reward in Heaven!

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